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WASHTENAW

JEWISH NEWS

September 2010 Elul 5770/Tishrei 5771 Volume XXXV: Number 1 FREE

Kerrytown BookFest features Jewish authors

Bill Castanier, special to the WJN

Four notable award-winning Jewish authors will discuss their books and tell the stories behind their writing at the eighth Annual Kerrytown BookFest on September 12. The stories often delve into the past and what it means to be Jewish along with involving long held secrets of infidelity, mental illness, and the Holocaust. Steve Luxenberg, Ann Pearlman, Sharon Pomerantz, and Lev Raphael, all noted fiction and or non-fiction writers, will participate in programs detailing memoir writing, historical fiction and Jewish culture.

Sharon Pomerantz will participate in a discussion with authors Judge William Whitbeck, John Smolens, Steve Amick, and Donald Lystra on writing historical fiction. Pomerantz's recently published book, *Rich Boy,* covers three decades in the life of her protagonist Robert Vishniak, who becomes enmeshed in high society following his "escape" from a working class Philadelphia Jewish neighborhood.

Both events will be held in the Kerrytown Concert House: the Memoir panel is at 1 p.m. and the Historical Fiction panel is at 3 p.m.

er's Kitchen & Home shop in the adjacent Kerrytown Shops.

The focus of this year's event is on Michigan writers, said Gene Alloway, president of the Kerrytown BookFest. "We are honored to welcome such distinguished writers who have deep roots to both the Jewish community and Michigan. The four authors have written amazingly evocative books deeply exploring the meaning of being Jewish in America," said Alloway.

Pomerantz is a writing instructor at the University of Michigan; Raphael is a full-time

Sharon Pomerantz

Steve Luxenberg

Ann Pearlman

Lev Raphael

At the panel "Remembering and Forgetting: the Art of the Memoir," author and moderator Steve Lehto will lead a conversation with Steve Luxenberg and Lev Raphael to explore their search for secrets in their family's past.

Author Ann Pearlman and her co-author Marybeth Bayer will discuss Pearlman's book, *The Christmas Cookie Club,* and Bayer will be baking cookies using recipes from their collaborative effort, *The Christmas Cookie Club Cookbook* at 1 p.m. in Holland-

writer and author of 18 books who lives in Okemos; Pearlman is a resident of Washtenaw County; and Luxenberg grew up in Detroit and his book is set in Michigan.

Alloway said that each book, in its own way,

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Dr. Judea Pearl to keynote Main Event, October 12

David Shtulman, spccial to the WJN

Dr. Judea Pearl, cofounder and president of the Daniel Pearl Foundation, will be the featured speaker for the Jewish Federation's "Main Event," to be held on Tuesday, October 12, at the Eastern Michigan University Convocation Center. Dr. Pearl's address is called, "Being Jewish, American and Western in the 21st Century."

Dr. Pearl is the father of slain *Wall Street Journal* reporter Daniel Pearl and co-founded the Daniel Pearl Foundation with his family in February 2002, "to continue Daniel's lifework of dialogue and understanding and to address the root causes of his tragedy." The Daniel Pearl Foundation sponsors journalism fellowships aimed at promoting honest

Dr. Judea Pearl

reporting and East-West understanding, organizes world-wide concerts that promote intercultural respect, and sponsors public dialogues between Jews and Muslims to explore common ground and air differences. The Foundation received the Commonground's Parners in Humanity Award in 2002 and the 2003 Roger E. Joseph Prize for its "distinctive contribution to humanity."

Judea Pearl and Akbar Ahmed, the founders of the Daniel Pearl Dialogue for Muslim Jewish Understanding, are co-winners of the inaugural $100,000 Purpose Prize, which honors five individuals 60 or older who have demonstrated uncommon vision in addressing community and national problems.

Dr. Pearl will also sign copies of the book, I *am Jewish: Personal Reflections Inspired by the Last Words of Daniel Pearl*, winner of the 2004 National Jewish Book Award for Anthologies, which will be available for sale following the event.

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Kluger new Federation campaign director

David Shtulman, special to the Wjn

Avram Kluger has joined the staff of the Jewish Federation of Greater Ann Arbor as the new campaign director. Kluger and his family come to Ann Arbor with a wealth of experience and love for Jewish communal life that will make him a perfect addition to both the Federation and the Ann Arbor Jewish community.

Avram Kluger

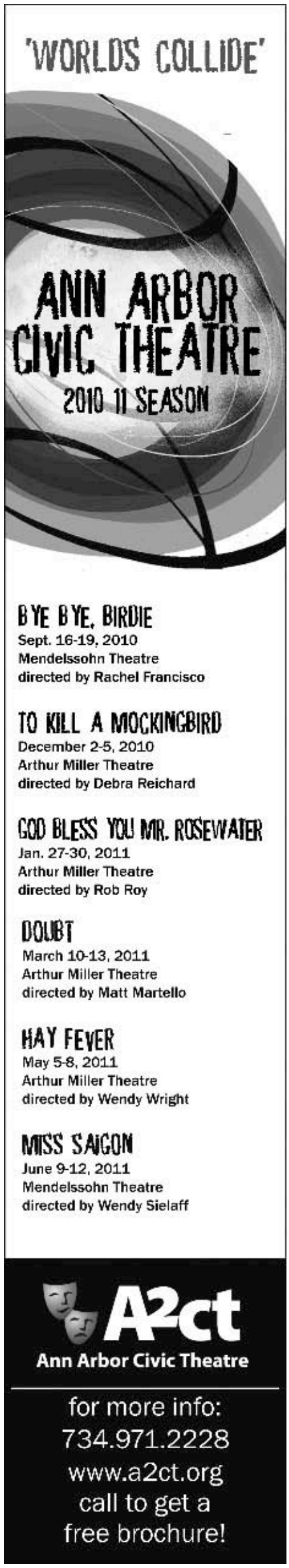
Originally from Rochester, New York, Kluger brings a host of useful skills. He previously worked for the Federation of Columbus, Ohio, where he served as vice president for community services. His portfolio in Columbus included strategic communications and outreach, donor development and event planning, and he also had responsibilities in community relations and the allocations process.

In Atlanta, Georgia, Kluger spent seven years working for the Jewish Agency for Israel (JAFI) as the director of Federation relations and major gifts, working with a dozen American Jewish communities to raise funds and provide logistical support for JAFI projects.

Kluger has also spent a great deal of time in Israel, using the skills gained from his master of public administration's degree (NYU) to work as a policy analyst for the Jerusalem Center for Public Affairs, as a senior program analyst for the Israeli Ministry of the Interior. He was also a founding member of Kibbutz Ravid in the Galilee.

Kluger's wife, Dana, an MSW graduate from the University of Michigan, was director of the Florence Melton Adult Mini-School in Columbus and also worked as a learning specialist at the Epstein Solomon Schechter School in Atlanta. Two of their three children, Hadas (age 9) and Elan (age 6) will be attending the Hebrew Day School in the fall. Their oldest, Dalit (age 11) will begin school at Tappan Middle School.

In addition to working on the launch of the 2011 Federation campaign, Kluger is busy meeting as many community members as he can. Feel free to stop in at the JCC and introduce yourself, drop him a line at Avram@jewishannarbor.org or call him at 677-0100.



High Holidays

Rosh Hashanah and Yom Kippur Services

ROSH HASHANAH	9/8	9/9	Tashlich	9/10
Beth Israel Congregation	8 p.m.	8 a.m.	8 p.m.	8 a.m.
Family Celebration	4 p.m.			11:30 a.m.
Youth Programs		10:30 a.m.		10:30 a.m.
Mincha		5:30 p.m.		7:45 p.m.
Ma'ariv	.	8 p.m.		7:45 p.m.
Chabad House	7:30 p.m	9:45 a.m.	4 p.m.	9:45 a.m.
		11:30 a.m.		7:30 p.m.
EMU **Hillel**	8 p.m.	11 a.m.		
Hillel			4:30 p.m.	
Conservative	7:30 p.m.	9:30 a.m./7:30 p.m.		9:30 a.m
Orthodox (AAOM)	7:40 p.m.	9 a.m	.	7:40 p.m.
Reform	7:30 p.m.	10 a.m.		
Jewish Cultural Society	7 p.m.		noon	
Pardes Hannah		9:30 a.m.	3:30 p.m.	10 a.m.
Reconstructionist Havurah	7:30 p.m.	9 a.m.	3:00 p.m.	
Youth		11 a.m.		
Temple Beth Emeth	8 p.m.		1:30 p.m.	
Family Service		9 a.m.		
Traditional & AARTY		11 a.m.		
Birthday of the World		2:30 p.m.		

YOM KIPPUR	9/17	9/18	BREAK-THE-FAST
Beth Israel Congregation	7:20 p.m.	8 a.m.	8:25 p.m.
Youth	7:20 p.m.	10:30 a.m.	
Study Session		4:45 p.m.	
Mincha,	7:45 p.m.	5:50 p.m.	
Neilah	7:45 p.m.	7:10 p.m.	
Chabad House	7 :15p.m.	9:45 a.m.	8:20p.m.
		5:30 p.m.	
EMU **Hillel**	8 p.m.	11 a.m.	
Hillel			8:15 p.m.
Conservative	7:30 p.m.	9:30 a.m./6 p.m.	
Orthodox (AAOM)	7:15 p.m.	9 a.m./7:05 p.m.	
Reform	7:30 p.m.	10 a.m./7 p.m.	7 p.m.
Jewish Cultural Society	7 p.m.	2 p.m.	6:30 p.m.
Pardes Hannah	6:45 p.m	9:30 a.m.	
Neliah		7:10 p.m.	Following 8:15 p.m. service
Reconstructionist Havurah	7:15 p.m.	10 a.m.	8:30 pm
Adult Study		2:45 p.m.	
Youth		11 a.m.	
Neliah		7:15 p.m.	
Temple Beth Emeth	8 p.m.		
AARTY	8 p.m.		
Family Service		9 a.m.	
Traditional		11 a.m.	
Adult Study		2:30 p.m.	
Personal Renewal Service		2:30 p.m.	
Afternoon Service		3:30 p.m.	
Yizkor & Neilah		5:30 p.m.	Following 5:30 p.m. service

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Florence Melton Adult Mini-School at the JCC

Mimi Weisberg, special to the WJN

The Jewish Community Center of Greater Ann Arbor will offer the Florence Melton Adult Mini-School once again, beginning this September. Philanthropist Florence Melton initiated the Melton Mini-School in 1986 in cooperation with The Hebrew University in Jerusalem, where they designed and continues to develop new curriculum. It is offered in more than 65 locations in North America, Europe, Australia, and Israel. There are no exams, no homework, no pre-requisites; the only requirement is the desire to learn.

The Melton program is a two-year course of study in which two classes are offered each year, back-to-back on the same night. The first-year classes are Rhythms of Jewish Living and Purposes of Jewish Living. The Rhythms class examines ideas and text central to recurring Jewish rituals, and the Purposes class probes essential Jewish theological concepts in the Bible, Talmud and other sacred texts. Aviva Panush will teach Rhythms and Michael Weiss will teach Purposes. The second-year classes, for those who have completed year one, consist of Ethics of Jewish Living which examines ethical issues such as justice; life and death; sexuality and community, with case studies from Talmudic, rabbinic, and contemporary literature; and Dramas of Jewish Living which addresses the dramatic developments, experiences, and issues from different periods in Jewish history, as reflected in historical texts. Ethics will be taught by Robin Axelrod and Dramas will be taught by Michael Weiss.

Year 1 and Year 2 Classes will begin Thursday, September 16, and run for 30 weeks, excluding holidays. Tuition is $550/JCC members, $600/non-members, and includes a Melton course pack.

This year a graduate course open to all Melton Year 1 and Year 2 graduates will also be offered: Israeli Literature as Window to Israeli Society. This course will begin on Thursday, September 16, and run for 10 weeks. Tuition is $250/JCC members, $600/non-members, and includes the Melton course pack. Israeli Literature will be taught by Ori Weisberg.

Two Scholars courses will also be offered—Jewish Denominations will begin on January 6, 2011, and will run for 10 weeks and Jews in America will begin on March 17, 2011, and will run for 10 weeks. The Scholars tuition per class is $250/JCC members, $275/non-members. Both Scholars courses will be taught by Ori Weisberg. ■

Contact Mimi Weisberg for more information at mimiweisberg@jccfed.org or 971-0990.

Why study Mussar? New study groups now forming at Beth Israel Congregation

Roann Altman, special to the WJN

Have you ever wondered why you're here and what you're supposed to be doing? Are you interested in bringing more meaning into your life? Would you like to be more successful in your relationships with family, friends, and co-workers? Have you been looking for a greater sense of spirituality? If any of these questions resonate for you, then Mussar study might be just what you're looking for.

Mussar is a spiritual tradition that has existed within Judaism for centuries. It focuses on one's soul and helps participants realize what is important in life. It helps one improve one's reactions to situations and to people. It gets one to do what one should be doing and not do what one shouldn't. In effect, it brings one closer to God.

Participants in Mussar study groups at Beth Israel over the last two years have been deeply appreciative of the impact it has had on their lives. Studying ethical issues and practices has helped with the challenges of everyday life. Members have become more aware of what God expects of them in their relationships with others. And all have grown. What draws them to the practice is the Jewish path it provides for spiritual growth and its potent applicability to everyday life.

Mussar study involves more than just reading a book. It takes work. Change takes place as the members of the group discuss what the rabbis had to say about their spiritual life and as partners reflect on the meaning of the texts for them personally. It can lead to great inner transformation.

The course being offered at Beth Israel Congregation this fall is Season of Mussar I. The materials are those produced by Dr. Alan Morinis, founder of The Mussar Institute. His thoughtful and caring approach is one that is easy to relate to. The course will begin immediately following the High Holidays and run from October 12 through January 11, meeting on alternate Tuesday evenings. The course costs $100 and is payable directly to The Mussar Institute. The deadline for registration is September 15. For more information or to register for the 13-week course, contact course facilitator Roann Altman at roann@umich.edu or 483-8352.

Limited spaces still available for Ann Arbor community bike trip in Israel

Eileen Freed, special to the Wjn

There is still time to join the 23 community members participating in the Ann Arbor Community Bike Trip in Israel, November 4–14, 2010, but interested riders should act quickly to ensure a space. Trip coordinators Rabbi Bob Levy of Temple Beth Emeth and Eileen Freed of the Jewish Federation teamed with Bike Ride Chair Hillary Murt and Eco-Bike Cycling vacations to develop an exciting itinerary focused on Northern Israel, Tel Aviv and Jerusalem.

"Cycling trips have become my preferred type of vacation," said Murt. "This trip will combine my love of cycling with my interest in seeing parts of Israel not usually encountered on a normal tour of the country."

The trip is designed to offer a combination of great cycling, interesting sites, and delicious food. An added bonus will be a stay in Ann Arbor's Partnership 2000 community, Moshav Nahalal, and the participation of members of Nahalal and neighboring villages in some portions of the ride.

The trip provider, Ecobike Cycling Vacations, specializes in bike tours in Israel and the Mediterranean. Its co-founder, Amir Rockman, has cycled across North and Central America and has guided tours in Israel, Turkey and the United States. During the past three summers, Rockman and Rabbi Levy co-led the Olin-Sanger-Ruby Union Institute's "Wheels Around the Lake" program, a four-week teen bike trip around Lake Michigan.

"Amir is an outstanding guide and really knows his bikes," said Levy. "His expertise and dedication will ensure our group has an exceptional experience."

For more information, visit www.jewishannarbor.org or contact Eileen Freed at eileenfreed@jewishannarbor.org or 677-0100.

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Tuesdays

11 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.
Noon: Dairy Lunch Buffet. $3 per person.
1 p.m.: Games and Activities. Join in for a variety of games and activities including mahjong, quilting, art projects, and other card games.
1 p.m.: Wii sports including bowling, tennis, golf and baseball. No sports or computer experience necessary.
1:30 p.m.: Yidish Tish (Yiddish Conversational Group). Open to the public as well as University of Michigan faculty, staff and students, all ages and levels welcome. Beanster's Café, ground floor, Michigan League. Free. For more information, call 936-2367.

Wednesdays

10 a.m.–noon. The Bible in Its Time with Dr. Liz Fried. Continues through September 16. Free for those over age 65 through Washtenaw Community College. Register at 971-0990 or at first class.

September 29
Afternoon Delights Concert sponsored by the Ann Arbor Symphony Orchestra featuring the Andiamo Quartet. Dessert at 1 p.m., concert begins at 1:30 p.m. Tickets cost $8 at the door.

Thursdays

10 a.m.: Energy Exercise with Maria Farquhar. $4 per session, or 3 sessions for $10.

11 a.m.: Current Events with Heather Dombey. A discussion of the week's news. Bring items of interest for group discussion.

Noon: Dairy Lunch Buffet. $3 per person.

1 p.m.: Thursday Special Events and Presentations (see below for details).

2:15 p.m.: Literary Group facilitated by Sidney Warschausky. Call Merrill Poliner, 971-0990, for more information and the current book.

Fridays

1:30 p.m.: Yiddish Reading Group at the JCC. Call Ray Juni for additional information at 761-2765.

Thursday special events and presentations

September 2
12:30 p.m. Birthday celebration for all with September birthdays. Bring your family and friends for lunch and birthday cake.
1 p.m. Celebrate Labor Day with a viewing of *With Babies and Banner,* a documentary about the UAW Women's Auxiliary support of the Flint sit-in strike, a seminal event in the beginning of organized labor.

September 9
The JCC is closed for Rosh Hashanah.

September 16
12:30 p.m. A registered nurse from Care Response will take and record blood pressures and address any questions. Free. (This event is repeated the second Thursday of each month.)
12:30 p.m. Meet the Social Worker. Allison Pollock, FS geriatric social worker, will be available for discussion, questions and assistance.
1 p.m. Pianist Will Bennett returns for another performance.

September 23
The JCC is closed for Sukkot.

September 30
The JCC is closed for Simchat Torah.

Standing l to r: Esther Goldman, Betty Hammond, Sylvia Bachman, Doris Jamron
sitting l to r: Minnie Berkie,and Jayne Harary

Women's League opening event and plans for the year

Yvonne Wardle, special to the Wjn

On Sunday, September 26, Beth Israel Women's League will host their opening event, "Enlighten Yourself, Holiday Kitchen Secrets and Our Spiritual Journey Together." Activities at the event will include: Marcie Greenfield, a local caterer, who will go over some strategies to make Jewish recipes; recipe swap and sharing; information about current Women's League programs; refreshments; the opportunity to see and connect with old friends and a chance to make new friendships

The gathering will take place 9:30 a.m.–noon at the Jewish Community Center of Greater Ann Arbor. This program is open to anyone who wishes to attend. For more information, contact Yvonne Wardle at fulloflife01@live.com or 945-8256. Those wanting to attend should RSVP before September 21.

Other programs for the coming year include:

- More Beth Israel Cafes,
- More Rosh Chodesh Group events,
- A new program: Jewish Mother's Studies, Discussion & Support Group,
- A new program: Jewish Baking Discussion Club,
- A Chanukah-Mania Sale, through the Women's League Gift Shop in November,
- The Women's League auction and dinner event,
- "Bowl-a-Rama" in the Spring,
- Mah Jongg opportunities,
- The Adult Bar/Bat Mitzvah Shabbat,
- Jewels of Sisterhood membership party and appreciation dinner,
- The Annual Torah Fund event.

The Beth Israel Women's League Gift Shop features fine Judaica for every day and every occasion. The gift shop is open Sundays, 9:30 a.m.–noon, during the school year when the Beth Israel Religious School is in session and by appointment with Doris Miller (662-5926).

The Mission of the Beth Israel Women's League is to support and represent the congregation and community through innovative and fun opportunities that support Jewish identity and values; and to include and inspire women of all ages by promoting friendships, personal growth and well-being. Members are committed to Jewish education at home, in the synagogue and the community. The group promotes programs to enhance the Jewish cultural experience of individuals and families. The group also supports the broader Jewish community as a member of the Women's League.

All new and continuing members of Women's League are welcome to share new ideas, talents, and interests. To join, make a check payable to Women's League, and send to: Dennie Carbeck, 830 Sunrise Court, Ann Arbor, MI 48103.

Hadassah opening event September 24

Roz Sarver, special to the Wjn

Join the Ann Arbor chapter of Hadassah's for its opening event when Kol Halev and the Klezmer Kids will present "Yidishe Music for Yidishe Mommies." The morning also include brunch. Everyone in the community is invited to attend and find out about Hadassah and enjoy a morning of Jewish music and food. The event will be held October 10, from 10 a.m. till noon at the Jewish Community Center of Greater Ann Arbor. A donation of $18 is requested; RSVP to wendymaybaum@gmail.com or call 663-3175 by September 24.

Local authors sought for Jewish Book Festival

Halye Aisner, special to the Wjn

The Jewish Community Center of Greater Ann Arbor is searching for local authors to participate in the 23rd annual Jewish Book Festival. This event will take place from Monday, November 1 through Sunday, November 14, at the JCC. Writers can promote their new books at the Local Author Brunch on Sunday, November 14, from noon to 2 p.m. Books must be written by a Jewish author or have Jewish content and must have been published within the last year. To submit a book or for further information, contact Mimi Weisberg at 971-0990 or mimiweisberg@jccfed.org. Submissions must be received by Wednesday, September 15.

ORT annual dinner

Naomi Harrison, a founding member of the Ann Arbor Chapter of ORT America, was honored for her dedication to ORT at the Annual Donor Dinner on June 7, 2010.

JCC installs new board and honors outstanding volunteers

Halye Aisner, special to the WJN

Seth Penchansky, Leslie Bash and Norman Miller

The Jewish Community Center of Greater Ann Arbor honored incoming and outgoing board members, as well as volunteers, at their Annual Meeting and Volunteer Appreciation Brunch on June 13.

Several new board members were elected and several board members continued on for a second term, helping to insure that the JCC has both continuity and a fresh perspective. Bernard Banet, Sheldon Ginns, Irwin Martin, and Sharon Newman were all elected to serve a second three-year term. Robin Axelrod, Melissa Greenhawt, Matthew Jane, and Bruce Moyer were elected for a three-year term. Isaac Fink was elected as the board's new teen board member and Seth Penchansky was elected for an additional year to complete his presidency. There were also three appointments of replacement officers (for a one-year term). Those included Harriet Bakalar as vice-president, Eric Metzendorf as treasurer and Laurie Greenberg as member-at-large.

Retiring board members Avi Dobrusin, Rebecca Friedman, Michael Levine, Rachel Nosowsky, Max Rashes, Stuart Silberman, and Joanne Smith were honored for their hard work and dedication to the JCC.

As is tradition at the Annual Meeting, several volunteers were given awards for outstanding efforts on behalf of the JCC. Rachel Nosowsky was awarded the President's Award for her work on the JCC board and by-laws revisions. Five members received Above and Beyond Awards for going the extra mile for the JCC, including the three chairs for the Jewish Film Festival, Levana Aronson, Norman Miller, and Roberta Tankenow. Irwin Martin and Haran Rashes also received this award for the time and hard work they devoted to the JCC by-laws revisons.

Both JCC President Seth Penchansky and Executive Director Leslie Bash took the opportunity to thank the entire community for helping to make Jewish Community Center warm, inclusive and dynamic. Hardworking and energetic volunteers, and an involved and focused board of directors, have proven indispensable to the agency's success.

Hadassah and the JCC – educational partners for excellence

Mimi Weisberg, special to the Wjn

The Jewish Community Center of Greater Ann Arbor and Hadassah are joining together to present a series of seven classes entitled, "They Lit the Way: Extraordinary Women Leading Jewish Lives." These classes will be held on Mondays for seven weeks, September 20 through November 1, from 1–2:30 p.m. at the JCC.

A few months ago when talking with Judy Loebl, associate director of the Alliance for Jewish Education in Detroit, Loebl was asked, "After Melton, what is one of the greatest programs that you offer to the Jewish community in Detroit," and without hesitation, she responded, "They Lit the Way," by Hadassah. Members of the JCC then spoke with the Ann Arbor Chapter of Hadassah about this exemplary curriculum. Hadassah agreed to co-sponsor this program with the JCC. Seasoned educator, Aviva Panush wanted to teach the series and "They Lit the Way" became a reality for the Ann Arbor community.

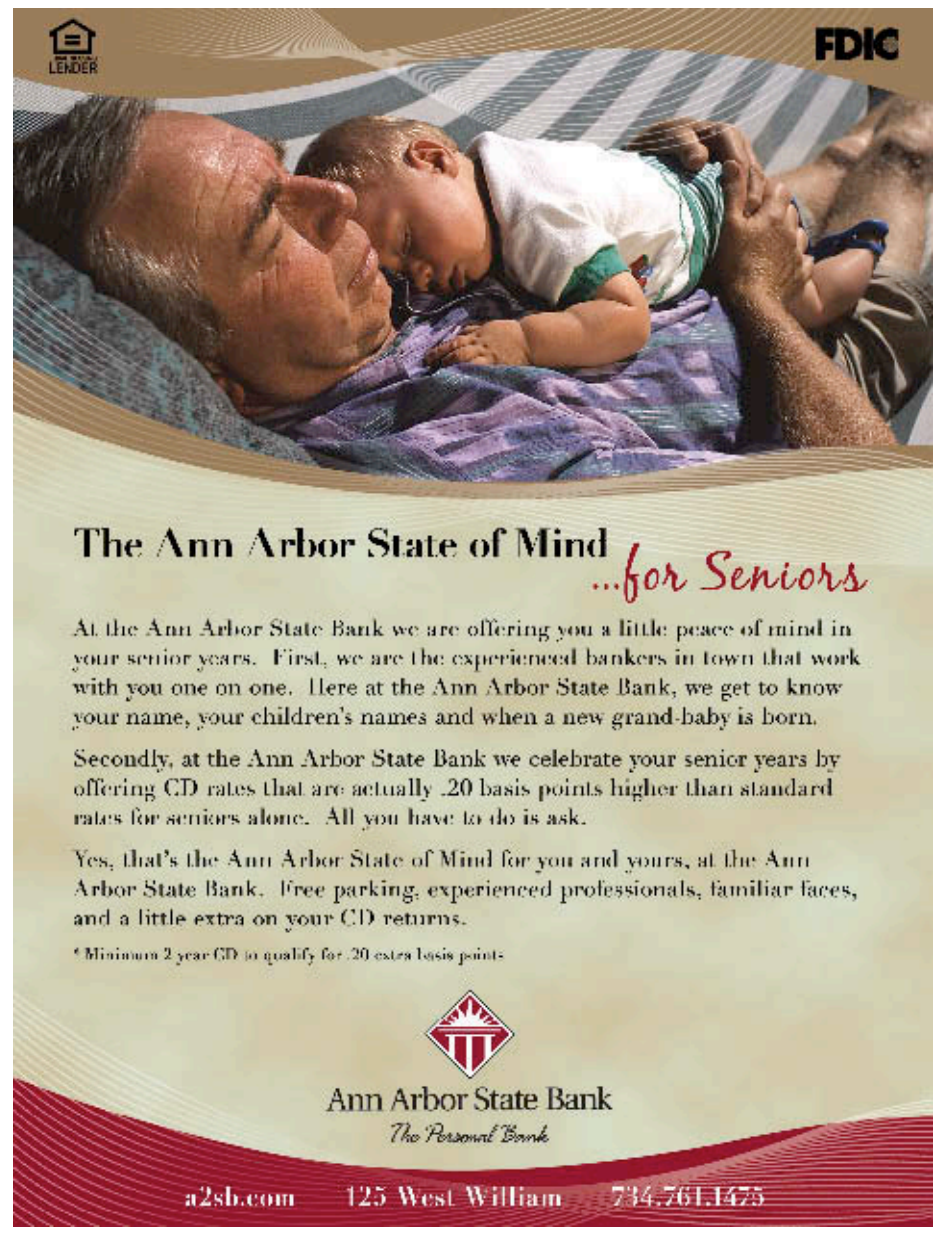
"They Lit the Way" was created by Hadassah for Jewish women to explore the lives of exceptional Jewish women and their obstacles and successes throughout the world and throughout history. The seven-week courses are entitled: Fiddlers on the Glass Roof: Powerful Jewish American Women Today; You Be the Judge: Gender Issues Before Israel's Supreme Court; Would You Burn Your Bra?: Social Activists and Their Issues; If We Build It, They Come: American Zionist Women; In Your Living Room or Mine? Jewish Salon Women in Christian Europe; The Original Balabustas: Ashkenazi Jewish Women in Europe; and Helping Each Other Through Thick and Thin: Sephardi Women Under Islamic Rule. Particpants will be asked to read preparatory materials before each class, as peer discussion is a large component.

The cost for the course is $130 for JCC members and $160 for non-members. Reservations are required by September 10. For more information, contact Mimi Weisberg at 971-0990 or mimiweisberg@jccfed.org.

JCC hosts new exhibits in Amster Gallery

Halye Aisner, special to the Wjn

The Jewish Community Center of Greater Ann Arbor's Amster Gallery will host two exhibits in September. Steve Fishman z"l was a devoted supporter and attendee of the senior program of the JCC and is being honored by showing an exhibition of his work. Oil Paintings by Steve Fishman will run through September 21. The Art of Harold Levine, presented by the Bobbie and Myron Levine Jewish Community Center Cultural Arts fund, will run from October 1–28, with an opening reception on October 3, from 3–5 p.m. at the JCC. Harold Cohen was trained in the Bauhaus Tradition of Art and Design at the Institute of Design in Chicago. After his retirement as dean of the School of Architecture and Environmental Design at the State of University of New York at Buffalo, he turned to his love of printmaking. For more information on either of these events, contact Mimi Weisberg at mimiweisberg@jccfed.org or 971-0990.



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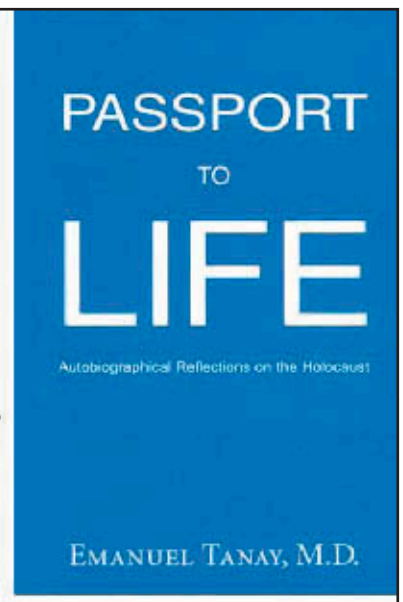
by
Emanuel Tanay



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Sunday, September 12 from 11:00 to 5:00
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www.kerrytownbookfest.org

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The 2010 Kerrytown© BookFest celebrates books and writing by and for young people--see our ad on the opposite page for details. Join us throughout the day on Sunday, September 12 for book appraisals, 100 book and arts vendors, speakers, and workshops at the Farmers' Market:

Main Tent

11:00 The **COMMUNITY BOOK AWARD** is presented to Loren D. Estleman by our honorary chairs, Joe & Karen O'Neal.

12:00 **NORTHERN NOIR** - Moderator Craig McDonald talks with mystery writers Steve Hamilton, William Kent Krueger and Bryan Gruley.

1:00 **AMERICAN BOOK AWARD WINNER THOMAS LYNCH** interviewed by Keith Taylor.

2:00 **PARANORMAL FICTION & POETRY: WEREWOLVES, VAMPIRES AND GHOSTS** - Moderator Colleen Gleason leads a discussion with Toby Barlow, Amy Huntley, and Jennifer Armintrout.

3:00 **CALDECOTT MEDAL WINNER DAVID SMALL** interviewed by Nicola Rooney.

4:00 **ILLUMINATING IMAGINATIONS** - Moderator Jackie LaRose leads a discussion with children's book illustrators Susan Kathleen Hartung, Mark Crilley, Debbie Taylor, and Michael and Colleen Monroe.

Kerrytown Concert House

11:00 Announcement of **2010 BOOK COVER CONTEST** winners by judges Steve Hamilton and Steve Klein.

12:00 **MICHIGAN LIT** - Moderator Eric Olsen leads a discussion with Bonnie Jo Campbell, Michael Zadoorian, Kristina Riggle, and Wendy Webb.

1:00 **REMEMBERING AND FORGETTING: THE ART OF THE MEMOIR** - Moderator Steve Lehto leads a conversation with Steve Luxenberg and Lev Raphael.

2:00 **"WORD WORKS"** - Teen poets read from their work.

3:00 **HISTORICAL FICTION** - Moderator Judge William Whitbeck leads a discussion with John Smolens, Steve Amick, Donald Lystra, and Sharon Pomerantz.

4:00 **MICHIGAN MURDERS** - Moderator Ellen McCarthy leads a discussion with true crime writers Mardi Link and Gail Griffin, in conjunction with the University of Michigan Press' re-release of ***The Michigan Murders***.

Children's Tent — *see ad on opposite page.*

Hollander's Outdoor Mini Workshops — *for ages 10 and up.*

11:30 **PAPER AIRPLANES** - Arie Koelewyn demonstrates various folded paper airplane shapes, some old, some new.

1:00 **TWO MINUTE MYSTERY BOOK MAKING** - Barbara Brown leads participants in creating and embellishing their own accordion-style books, with pockets that contain a two-minute mystery.

2:30 **THREE SIMPLE BOOK STRUCTURES** - Eric Alstrom teaches participants to make accordion, pamphlet, and side-sewn Japanese books.

Hollander's Kitchen

1:00 **THE CHRISTMAS COOKIE CLUB: THE NOVEL AND THE COOKBOOK** - Authors Ann Pearlman and Marybeth Bayer will discuss Ann Pearlman's book, ***The Christmas Cookie Club***, and Marybeth will bake cookies from their collaborative effort, ***The Christmas Cookie Club Cookbook***.

Thank you 2010 Kerrytown® BookFest Major Sponsors

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MICHIGAN RADIO

MichiganHumanitiesCouncil

Frankel Institute Fellows arrive in Ann Arbor

Kim Reick Kunoff, special to the WJN

Each year, the Frankel Institute for Advanced Judaic Studies invites a dozen scholars from history, literature, and religious studies departments in Israel and North America to Ann Arbor to pursue research projects on a general theme.

Led by head fellows Anita Norich and Joshua L. Miller, this year's group will consider how the questions and implications of Jewish dialects motivate approaches to narrative and literary form, biblical and Talmudic studies, literary modernism, multilingualism and translation, and more.

A list of public colloquia and a brief description of each fellow's topic follows. This year, lectures will be held at noon in Rooms A and B of the Alumni Center, located at 200 Fletcher on the University of Michigan campus. All events are free and open to the public.

Colloquia schedule and project description:

Thursday, September 16: Dan Shapira, Bar Ilan University

Turkic-Karaite Biblical Translations. The Eastern-European Karaites were Turkic-speaking adherents of an offshoot of Judaism, who lived in two states—in the Crimean Tatar Khanate of the Crimea (vassal to the Ottomans since circa 1475) and in Poland-Lithuania (Rzeczpospolita). The most important such a text from the historio-linguistical point of view is a Karaim translation of Nehemia copied in 1632–1634 in Turkish-speaking Mangup for a Karaite from Łuck (the copyist was apparently a native of Łuck as well). This text, written in archaic Karaim in the Crimea, was printed in the Turkic Bible edited in 1841 by M. Tirishqan. This text was claimed to be in "the archaic Crimean Karaim dialect," a dialect that never existed. It is, in fact, the longest existing text in Karaim written prior to the mid-19th century, and Shapira's intention is to edit it. In his view, "An edition of this Karaim translation to Nehemia would be the greatest service to the scientific study of the older strata of the Karaim language since the pioneer work of Tadeusz Kowalski."

Thursday, October 7: Kalman Weiser, York University

Language Use and Choice Among Jews in Postwar Warsaw, 1860–1939. Weiser examines the evolution of scholar Max Weinreich's attitudes toward the Yiddish language, as well as his concerns about the viability and relevance of its secular culture after the Holocaust. He seeks to understand how Weinreich's priorities and perceptions adapted to a new context and how he coped with acclimatization and the burden of living for and creating on behalf of a culture widely judged moribund, if not irrelevant, in America. Weiser also investigates how Weinreich and colleagues canonized a specific image of Eastern European Jewry and "built" a new discipline prior to the widespread diffusion of Jewish studies in American academia.

Thursday, October 28: Karen Auerbach, University of Southampton (UK)

Communism, Publishing, and Paths to Polishness in Postwar Warsaw: A Case Study. Auerbach will examine the role of Jews in Polish publishing and bookselling from the mid-nineteenth century through the Second World War as a study of how shifting definitions of Polishness and Jewishness affected possibilities for Jews to operate in multiple languages, cultures and social circles. Jewish involvement in Polish publishing in the nineteenth century and interwar Poland was intertwined with an attempt by the Polonized minority of Jews to reshape their identities into Poles of the Mosaic faith. This research will analyze connections between publishing activity and shifting Jewish and Polish cultural identifications.

Thursday, November 18: Elliot Ginsburg, University of Michigan

Dos Pintele Yod: Hebrew Orthography, the Play of Ethics, and the Jewish Mystical Imagination. By selectively analyzing representative texts and devotional strategies drawn from different periods and settings, registers and genres, Ginsburg provides a "thick description" of Jewish mystical prayer life, in its verbal and non-verbal dimensions. Through close readings, performance studies, and historical contextualization, Ginsburg aims for a more nuanced understanding of the concept of prayer.

Thursday, December 2: Hana Wirth-Nesher, Tel Aviv University

Hebrew in The Crucible: Multilingual Voices in Israel Zangwill's *The Melting Pot*. *Cross Scripts* extends the examination of multilingual Jewish writing in American literature that was the subject of her recent book, *Call It English*, by shifting the focus onto Hebrew in the shaping of Jewish American identity as represented in prose, fiction, poetry, drama, educational and religious texts, and visual arts. Hebrew is discussed as a meta-language whose significance is poetic, aesthetic, psychological, social, national, and spiritual. She will address the signification of the Hebrew alphabet, the changing role of Hebrew historically, and the role of Hebrew in the cultural work of secularism, spirituality, and commemoration in America.

Thursday, December 9: David Bunis, Hebrew University

Judezmo/Haketía (Ladino): A Language of Jewish Emotional Expression. Since the Middle Ages, Jewish languages reflect the popular conception of a uniquely Jewish "soul" and "heart," often expressing deep emotional sensitivity. A wealth of linguistic sources is available to Jewish language speakers. How have Jews expressed emotion in their traditional languages? Which linguistic sources have they drawn upon? How do the modes of Jewish language effective expression reflect an attachment to pan-Jewish tradition? How has the interaction of Jews with non-Jewish neighbors come to be reflected in Jewish-language expression of affect?

Thursday, January 6: Na'ama Rokem, University of Chicago

Stumbling Through Language: Yehuda Amichai, Paul Celan, and Georg Büchner. "The Divided Horizon" is a study of German-Hebrew Bilingualism in the twentieth century. It fills a lacuna that has been created by the divisions between the fields of German-Jewish and Modern Hebrew studies and provides a new perspective on the cultural aftermath of the Holocaust as well as on the cultural landscape that preceded it. The dominant paradigms in both fields privilege the figure of the monolingual German or Hebrew speaker; this study reveals cracks in both portraits by describing and analyzing a broad range of cases in which the languages are mixed both before and after the holocaust. Rokem has recently completed a chapter from this work, which deals with the German-Hebrew bilingual work-notes of the celebrated Israeli poet Yehuda Amichai.

Thursday, January 20: Benjamin Hary, Emory University

Judeo-Arabic: The Language of Arabic-Speaking Jews. Hary explores Judeo-Arabic history within the framework of the "Jewish linguistic spectrum," which claims that around the world, wherever Jews have lived and either wished to distinguish themselves from their neighbors or were encouraged or forced to distinguish themselves, they did so in clothing, in food, and also in language: they have spoken and written somewhat differently from the "non-Jews" around them. The project also explores the notion of Judeo-Arabic in the twenty-first century.

Thursday, January 27: Monique Balbuena, University of Oregon

The New Faces of Ladino in Latin America Today: Language Revival and National Identity Resurgence of Judeo-Spanish (Ladino) in Latin America and its use by contemporary writers and artists. Balbuena interrogates the use of an endangered language and culture in 21st century cultural works. She examines the construction of an ethnic national identity through choice and manipulation of languages and genres and, by looking at the popular appeal of dialectical languages and genres, she discusses changes that occurred in national formations and in conceptions of nationality.

Thursday, February 10: Yaron Tsur, Tel Aviv University

The Modern History of the Languages of North African Jewry: A Survey with the Aid of Historical Jewish Press. The project will trace the modern history of the Jewish languages in the North African communities of Tunisia, Morocco and Algeria. Tsur will discuss the separate linguistic routes characteristic of the colonial period that created different "sectors" among the Jewish population, and examine the role of different forces in that history: local modernist elites, colonial regimes, international Jewish organizations and nationalist movements. The project will combine political, economic and cultural history, and will make use of a new website that deals with Jewish press in different languages (http://jpress.org.il).

Thursday, February 24: Ruth Tsoffar, University of Michigan

Between a Palestinian and Jewish Mouth: Bread and the Economy of Hunger. Tsoffar continues a longstanding focus on resisting hegemonic cultures through alternative modes of reading and writing. She approaches contemporary Hebrew literature and culture, a product of life in "a land flowing with milk and honey," as ideological feeding institutions. As such, "cannibalism" is tightly bound with extreme hunger and starvation, highlighting the distorted dialectics of "lack" and "excess" in the individual's relationship with the land, the language, and the Hebrew nation/state. While the image of cannibalism may at first seem contrived and even foreign to Jewish and Israeli discourse, the symbolic "ferocious devouring," a mode of total assimilation, consumption, and attachment, is consistently invoked in the cultural discourse of Hebrew literature. The main questions are: how has ideological, protective feeding been transformed into violent overfeeding? And more critically, is it possible for the one who is still feeling hungry to realize that he is continuously devouring and being devoured?

Thursday, March 10: Richard Kalmin, Jewish Theological Seminary

Aramaic Targumim in Jewish and Christian Mesopotamia. Rabbinic literature and society underwent important changes during and following the fourth century CE, a time when rabbinic Babylonia became increasingly receptive to traditions and modes of behavior deriving from Palestine and other eastern provinces of the Roman Empire. Traditions recorded in Philo, Origen, Epiphanius, and many other provincial Romans have close parallels in the Bavli, suggesting that late antique Jewish Babylonia, to a far greater degree than has heretofore been imagined, formed part of the Mediterranean world of late antiquity, and that we find evidence for the emergence of this shared culture in the pages of the Bavli in the form of the fourth century "Palestinianization" or eastern provincial Romanization of Babylonian rabbis and their literature. Receptivity toward eastern provincial Roman literature and modes of behavior likewise manifests itself in the neighboring ethnic communities of Mesopotamia, eastern Syria, and western Persia, most dramatically in the form of the flowering of eastern Syriac Christian literature, the conversion of Armenia and Georgia to Christianity, and the rise of important Christian communities in western Persia.

Thursday, March 17: Avraham Novershtern, Hebrew University

The Profane and the Sacred: The Image of Yiddish in American Yiddish Literature. Novershtern seeks to analyze the different concepts and images of Yiddish language and literature, which can be traced in the American Yiddish literary discourse throughout the course of nearly a century—the lifespan of Yiddish literature in the United States. Throughout three literary generations, and especially after the Holocaust, the literary models and ways of thinking about the language itself have shifted dramatically, reflecting socio-linguistic and cultural developments as well as the changes in the status of Yiddish as a minority language in an open society.

Thursday, March 24: Andrew "Marc" Caplan, Johns Hopkins University

Between Self and Other: Displacement, Dislocation, and Deferral in Dovid Bergelson's Mides ha-din and Alfred Döblin's Reise in Polen. Caplan will focus on five leading Yiddish modernists active in Germany during the 1920s, taken in comparison with contemporaneous figures in German-language literature, film, music, and critical theory. By focusing on Yiddish literature's critique of modernization, this comparison will consider the belatedness of East European modernity as a characteristic that serves to anticipate the fragmentation and dislocation of literary modernism. Because Yiddish literature parallels characteristics of German-language modernism, it provides a structural model for understanding modernist aesthetics while participating in the constitution of a multilingual, borderless German culture—not in spite of its peripherality, but because of it.

Thursday, April 7: David Aaron, Hebrew Union College

Translations Vs. Talking God's Language: Rabbinic Judaism's Dilemma. Aaron will trace the development of Jewish ethnic and religious identity during the late biblical and early rabbinic periods as they are manifest in the emergence of language consciousness and the development of Hebrew's status as a holy language. Language consciousness and identity are shaped in response to assimilatory forces both in the Land of Israel and the Diaspora in antiquity. As the Jews' "literature" became their ideological "homeland," Hebrew's ontological status in the world polity became an object for Jewish reflection. This study will engage theories of ethnic identity, socio-linguistic theory, translation theory, and literary and cultural criticism, in an attempt to decipher the significance of diglossia, translation, and identity as they pertain to Judaism's ideology of its "holy language." ■

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The Jean & Samuel Frankel Center for Judaic Studies

September 13 * 12:30 pm
202 S. Thayer St., Room 2022
Numerus Clausus Exiles: Jewish Students and the Quota System in Interwar Europe
Michael Miller
Central European University

September 16 * 12 noon
Rooms A & B, Alumni Center
Turkic-Karaite Biblical Translations
Dan Shapira, Bar Ilan University

October 6 * 4 pm
202 S. Thayer St., Room 2022
Before and After Babel: Linguistic Exceptionalism and Pluralism in Early Rabbinic Literature and Jewish Antiquity
Steven Fraade, Yale University

October 7 * 12 noon
Rooms A & B, Alumni Center
Language Use and Choice Among Jews in Postwar Warsaw, 1860-1939
Kalman Weiser, York University

October 11 * 12:30 pm
202 S. Thayer St., Room 2022
From Maimonides to Microsoft: The Jewish Law of Copyright Since the Birth of Print
Neal Netanel, UCLA

October 13 * 4 pm
202 S. Thayer St., Room 2022
Jews and Muslims in Modern France: A Century of Coexistence and Conflict
Ethan Katz
University of Cincinnati

October 25 * 4 pm
International Institute, Room 1636
Auschwitz in the 21st Century
Piotr Cywinski
Director of Auschwitz-Birkenau Memorial and Museum

October 26 * 4 pm
202 S. Thayer St., Room 2022
The Bitter Taste of Success: Gendered Politics in Israel
Sarai Aharoni, Bar-Ilan University

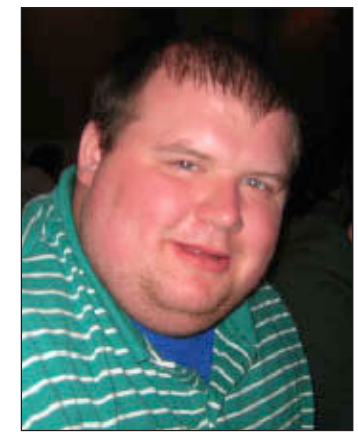
October 28 * 12 noon
Rooms A & B, Alumni Center
Communism, Publishing, and Paths to Polishness in Postwar Warsaw: A Case Study
Karen Auerbach,
University of Southhampton

All events are free and open to the public.
Visit www.lsa.umich.edu/judaic
for a complete list of upcoming lectures.

A wondering Jew finds a home at Hillel

Nelson Grossman, special to the Wjn

When I think about my life as a Jewish young adult, my thoughts return to my childhood in South Euclid, Ohio. I grew up in a community with few Jewish families. My own family was only peripherally involved in anything Jewish. If we did participate in Jewish life, it was the rare time we went to a "catch all" single service for the High Holidays. During my college search the only things I considered were the academic programs offered. Jewish life was the furthest thing from my mind. Fast forward to the present. I am now 21 and the founding president of the brand new Student Advisory Board (SAB) of Hillel at Eastern Michigan University. My primary role as president is to lead my fellow board members so that we can connect Jewish students at EMU with the Jewish campus community. It is our responsibility to show them the great opportunities created by peers who are actively involved with Jewish campus life.



Nelson Grossman

As if that wasn't enough involvement, with Hillel at EMU's support, we have revitalized the Epsilon Mu colony of the Alpha Epsilon Pi fraternity at Eastern Michigan University and I am its first vice-president. This gives me the opportunity to connect EMU's Jewish young men who might not have had a strong Jewish upbringing, like myself, or are simply interested in exploring a Jewish social life, with a Jewish community. How did I go from barely Jewish to super-active Jewish EMU student? Hillel at EMU provides Jewish students like me with a warm and supportive community. It was one of those students who persistently encouraged me to participate. For over a year and a half, I refused, until I was invited to join a "men's interest" group. I went to that meeting at Hillel at EMU and never looked back. First, I found a sense of community; then, I found a place of tradition and culture. I wanted to experience and explore more. My Jewish journey began by helping with programs and Shabbat celebrations, and led to the place I am now.

I appreciate the opportunity Hillel at EMU has given me to represent the Jewish community at EMU and in Ypsilanti. While I did not come to Eastern to develop my leadership skills and spiritual life, I now realize that this is why the Jewish community supports places like Hillel at EMU. I also realize that Hillel at EMU has facilitated opportunities for me that have set me on a path to becoming a lifelong participant and leader in the Jewish community. Now when I think about my life as a Jewish young adult, I think about how much I appreciate Hillel at EMU and the support it receives from the Jewish community. Because of this, I am no longer a wondering Jew, but a wandering Jew on an exciting Jewish journey. ■

Mira Sussman to be honored at Habonim gala

Esther Allweiss Ingber, special to the Wjn

A local Jewish communal worker will be honored in the Chicago area this fall at the Ameinu Midwest Gala marking 75 years of Habonim.

Mira Sussman, resettlement director at Jewish Family Services, is one of three Habonim activists who will be recognized at the celebration scheduled for Saturday, October 16, at the Evanston Golf Club in Skokie, Illinois. The others are academic lecturer Rabbi Herbert Bronstein, rabbi emeritus of North Shore Congregation Israel in Glencoe, Illinois; and Chicago businessman/energy expert Josh Ornstein, facilities director at Habonim Camp Tavor in Three Rivers.

An Ann Arbor native, Sussman grew up in a family affiliated with Habonim, now called Habonim Dror, a progressive Labor Zionist youth movement. Ameinu, based in New York City, provides funding for Habonim Dror North America.

Sussman completed her undergraduate and graduate degrees in Los Angeles, receiving her bachelor of arts degree in Jewish Studies from the University of Judaism (now American Jewish University), masters degree in social work from the University of Southern California and a master's degree in Jewish Communal Service from Hebrew Union College-Jewish Institute of Religion.

Mira Sissman

Sussman moved back to Ann Arbor in 2005 to be close to her family, including parents Ron and Elana, and also started that year with the Jewish Family Services agency of Ann Arbor. In her current position of resettlement program director, Sussman works to resettle refugees from around the world in Michigan and Ohio. She lives in Ann Arbor with her husband, Doron Yitzchaki, and their two sons, Matan and Ishai.

Ameinu is seeking individuals who would like to be invited to the gala and the next morning's seminar on "Religious Pluralism in Israel," or are interested in placing a congratulatory ad in the event's tribute journal. Contact Esther Allweiss Ingber, director of Ameinu Detroit, at EstherIngber@gmail.com or call (248) 967-3170.

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Bookfest, from page 1

examines Jewish culture, but also looks at how deeply held secrets from the past impact on today's world.

Luxenberg, who is an associate editor of the *Washington Post*, is the author of *Annie's Ghost*, a nonfiction examination of a family secret that he stumbled upon following his mother's death. The Annie in the title refers to a lost aunt who Luxenberg discovered was institutionalized as a teenager and never discussed. His book is basically a detective story to discover who she was and what happened to her.

"Every generation has it own secrets," explained Luxenberg. But, he stressed, modern society would be better served if many of those secrets. While working on his book he discovered some peculiarities of Jewish genealogy that make it difficult to trace family history, especially in Europe, such as not recording the last names of family members or not recognizing males to protect them from conscription laws.

While working on the non-fiction *My Germany*, noted mystery writer Lev Raphael discovered his own family secrets about his parents who were both Holocaust survivors.

My Germany is a one-of- a- kind memoir of his journey and his family's journey from the Holocaust to modern Germany. Part travelogue and part psychological drama, his book puts together what it was like to be part of the Holocaust and barely escaping death, to growing up as survivors in New York City. Raphael's incredible attention to detail and investigative skills makes this book a benchmark for books on the Holocaust.

Sharon Pomerantz said the protagonist in her debut novel, *Rich Boy,* carries with him deep secrets from his middle class Jewish past that he would prefer were not known in his adopted New York high society. *Rich Boy* tells the story of a middle class Jewish boy who wants to be successful at all costs. The book is richly detailed with stories about Jewish working class families. Growing up outside of Philadelphia, Pomerantz had an extended family centered in a Jewish enclave within Philadelphia that serves as the backdrop for her book.

As a Jew, Pomerantz said, she has always been aware of class and its impact on the Jewish community. As she explores upward mobility of the first generation she also looks at its dark side. "Lots of people got out of the neighborhood and did well and then just blew it. I explore what it is about leaving and seeming to go a little crazy," said Pomerantz.

Ann Pearlman promising debut book, *The Christmas Cookie Club,* has now been translated into seven languages and she is looking forward to seeing the Chinese version, due out in paperback along with an accompanying cookie cookbook.

Pearlman has unusual duty at Kerrytown—she will not only talk about her writing, but also about baking holiday cookies in the Hollander Kitchen Shop at the Kerrytown BookFest.

As a Jewish writer, Pearlman said the story she tells in *The Christmas Cookie Club* was influenced by her own Jewish identity. She laughingly answers her own rhetorical question: "'What's a Jewish girl doing writing about Christmas cookies?'—it's also about holiday cookies," she said. The author added, "The book has an extremely strong message about diversity and how much more we are alike than different."

The Christmas Cookie Club also explores secrets and conflicts between three women who are close friends. An on-going affair between one of them and another's father threatens to break up the friendship when the holder of the secret is torn between revealing it and hurting her friend. ■

The Kerrytown BookFest is a free event. More information is available on www.Kerrytownbookfest.org.

September activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

High Holiday Family Celebration

On Wednesday, September 8, from 4–4:45 p.m. in the sanctuary, Beth Israel Congregation will offer its annual "High Holiday Family Celebration"—a program of stories, songs, treats, and the blowing of the shofar. While the program is intended for families with pre-school and early elementary aged children, all are welcome. This program is offered free of charge to anyone in the community.

K–5 Family Program on second day of Rosh Hashanah

On the second day of Rosh Hashanah, Friday, September 10, a Rosh Hashanah family program will be offered beginning at 11:30 a.m. in a tent set up in the Beth Israel courtyard. (Children will be brought in from the High Holiday children's programming.) Rabbi Blumenthal will facilitate the activities, including a play presented by the older students. The morning will culminate in a celebration of the "birthday of the world" This program is free of charge to anyone in the community.

Child Care/Services for ages 3 and up

Child care is offered for all children ages 3–5 the mornings of the first and second days of Rosh Hashanah and Yom Kippur. There is a fee for this child care. For elementary school students, there will be creative programs and services on the first and second days of Rosh Hashanah and on Yom Kippur morning.

High Holiday programs and services for middle school and high school students

Middle school students will participate in their own services on both days of Rosh Hashanah and for Kol Nidre and Yom Kippur morning. For high school students there will be a snack reception on the first day of Rosh Hashanah and a Kol Nidre service on Erev Yom Kippur.

Free Tickets for High Holidays for newcomers, graduate students and first and second year medical residents, and special dues for those 35 and under

Individuals and families who have moved to Washtenaw County since last Yom Kippur may request free High Holiday tickets as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and first and second year residents with I.D.s and documentation may also request free individual tickets. Request forms must be submitted before the holidays, as no tickets can be provided immediately prior to any service.

People who are age 35 or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $34.75). Graduate students and first and second year medical students may also become members in a voluntary dues opportunity.

Regular High Holiday tickets

Tickets for the High Holidays are provided free of charge to all members of Beth Israel. Non-members may purchase tickets for the High Holiday services, although no tickets are required for the High Holiday Family Celebration for Young Children and the K–5 Family Program on the second day of Rosh Hashanah. Those interested in further information are asked to call the synagogue office at 665-9897.

Tot Shabbat

Everyone is invited to celebrate Shabbat with songs and stories at Tot Shabbat, a service for children ages 5 and under and their parents or friends. This month Tot Shabbat will be held September 11 and September 25, from 11:15 a.m.–12:15 p.m. This interactive, fun Shabbat experience for the youngest members is led on alternating weeks by Peretz Hirshbein and Jessica Kander.

Sukkot and Shmini Artzeret services

Morning Sukkot services will be held on Thursday, September 23, and Friday, September 24, from 9:30 a.m. to noon. As part of the congregation's celebration of Sukkot, there will be a kiddush luncheon in the sukkah on the first day of Sukkot, and a kiddush in the sukkah on the second day. The services feature the ancient ceremony of the lulav and etrog processions; the Hallel service is said on both days.

On the following Thursday morning, September 30, there will be a Shmini Atzeret service at 9:30 a.m. The service will include Yizkor.

Tot Shabbat Sukkot Dinner in the Sukkah

On Monday, September 27, at 5:30 p.m., tots and their families are invited to dinner in the sukkah. There will be songs, stories and a dairy dinner. For dessert, the children will make an edible graham cracker and candy sukkah. There is a charge of $18 per family.

Simchat Torah and the International Shul of Pancakes

On Thursday, September 30, at 6 p.m. there will be a Congregation Erev Simchat Torah Dinner with new members invited at no charge. This will be followed at 7:30 p.m. by a Simchat Torah Maariv Service with family-friendly Torah processionals and snacks.

For the sixth year in a row, on Friday, October 1, after the Simchat Torah Shacharit and Hallel services, which start at 8:30 a.m., there will be a free pancake breakfast in the social hall from 9:30–10:30 a.m. for congregants and visitors, followed by the Hakafot, (the Torah processionals), and the rest of the service. Tots and their parents are invited to the pancake breakfast with the rest of the congregation, followed by a Tot Simchat Torah program just for them.

Adult Hebrew classes

Beth Israel Congregation offers professionally taught adult Hebrew classes, open to anyone in Washtenaw County. There are classes for those with no knowledge of Hebrew whatsoever and for those who are fluent and wish to maintain their skills. Many levels of Conversational Hebrew and Biblical Hebrew are offered, with 12-week semesters in the fall and winter. This year, we will be offering a crash course in Hebrew reading skills, called Hebrew in a Day, on Sunday, October 3 from 9:30 a.m.–4 p.m. Class instructors are Malli Holoshitz and Pauli Weizman.

Malli Holoshitz is a native Israeli who has taught Hebrew for many years; she is noted for her lively and animated teaching style. She earned a Ph.D. in education from the University of Michigan, and has taught at Keshet Ann Arbor, at the School of Education at Eastern Michigan University, as well as at the University of Michigan. Holoshitz currently teaches Hebrew and heads the Hebrew department at the Frankel Jewish Academy of Metropolitan Detroit.

Malli Holoshitz and Pauli Weizman.

Pauli Weizman has been teaching Hebrew at the University of Michigan since 1987. She is the recipient of an "Excellence in Education" award by the Department of Near Eastern Studies. She is also a native Israeli and has earned two masters degrees—one in Teaching English as a Second Language and the other in social work. She also has a bachelor's degree in Hebrew linguistics. Weizman teaches at Keshet Ann Arbor, and has developed her own introductory Hebrew course pack (with a compatible online program) titled "Getting Acquainted."

For registration forms, call 665-9897, or email rabbisoffice@bethisrael-aa.org. There is a fee for the Hebrew classes. Members of either Beth Israel Congregation or Temple Beth Emeth receive a subsidy rate underwritten by their congregations.

New Level I Mussar study group beginning this fall

A new introductory level Mussar class is will meet every other Tuesday evening, from 7–9 p.m., beginning October 5. The course, called Season of Mussar I, is based on the materials developed by Dr. Alan Morinis of the Mussar Institute. (See www.mussarinstitute.org for details.)

The course covers six middot (or traits) over a 12-week period. Sample traits include Humility, Gratitude, and Trust. Keeping these traits in balance helps one lead one's life with more equanimity. Each week the Mussar Institute sends texts via email for self-study. The participants then meet one week together to discuss the study questions and the alternate week with a study partner to discuss more personal reactions to the material.

The group meetings will be October 5 and 19, November 9 and 23; December 7 and 21; and January 11. (The program includes six meetings (one for each *middah* or trait) plus an extra summing up meeting.)

The program costs $100 per person, with payment made directly to the Mussar Institute. Those interested should contact the facilitator of the group, Roann Altman, at 483-8352 or roann@umich.edu. Registration instructions will then be forwarded to all participants.

Baby Shabbat

On Saturday, October 2, at a service which begins at 9:30 a.m., Baby Shabbat will be celebrated at Beth Israel. New babies born during the past year are officially welcomed and blessed by the congregation around 11:30 a.m. Babies are presented with t-shirts marking the date of their upcoming bar/bat mitzvah year, followed by a kiddush for everyone present, with the name of each baby decorated on the cakes.

Temple Beth Emeth programs and High Holiday services

Ronnie Simon, special to the WJN

TBE theme for 5771: Sustaining Our Souls, Our Community, Our World.

This year TBE will explore what sustaining ourselves within community and the world really means. TBE recognizes the importance of having focused programming in a congregation of its size. Sustainability is a hot topic right now, not only in terms of the environment but also in relation to the economy and other areas of daily life. Each area of programming or group in Temple Beth Emeth is working toward the goal of sustaining ourselves within the community and the world. This theme will be prevalent in adult education opportunities including the upcoming Beit Café Adult Education Nights, in a continued effort to learn and use Hebrew, in study of the Torah portion for the week and in creating an environment where youth has the ability to learn and have fun. TBE has invited Anat Hoffman, director of the Israeli Religious Action Center, to speak in the spring on issues related to Israel and religious rights for non-Orthodox Jews and sustaining our world.

TBE launches new website

The New Face of TBE was launched this summer at www.templebethemeth.org. The home page of the new site has easy access to registration for events, information about Shabbat services, the opportunity to become a "Facebook friend," and access to photo galleries. In the month of September, the High Holiday Guide, and forms to request tickets to services for both members and non-members, are located on the home page.

Shabbat at Temple Beth Emeth

Temple Beth Emeth is expanding Friday night service options again this year, with services for every age group, each followed by an Oneg Shabbat.

Tot Shabbat begins at 5:30 p.m. Rabbi Levy, Cantor Rose, and the Tot Shabbat Song Team lead a service of songs, dancing, stories, and blessings. At 6 p.m., dinner is served, featuring mac & cheese, fish sticks, salad bar, and applesauce. (Dinner cost is $5.00) Following dinner, there are two options for young children and their parents. Rabbi Levy and Cantor Rose lead a new service (beginning on September 24) for children in kindergarten through mid-elementary age. Entitled Sukkat Shalom, this service includes songs, prayers, Torah reading, and a D'var Torah. Also at 6:30 p.m., tots and their parents are invited to Shira, a lively song session led by U-M graduate and former NFTY-MAR song leader Hannah Winkler. Oneg Shabbat Popsicles are served to all youngsters and parents following Sukkat Shalom and Shira.

Once each month, Shabbat dinner for adults and older children is served in the social hall at 6 p.m. The menu varies and is posted on the TBE website one week ahead; reservations can be made through the website (www.templebethemeth.org). The cost is $10. The first dinner of this season will be on September 3.

At 7:30 p.m. every Friday, Erev Shabbat services are held in the sanctuary, led by Rabbi Levy, Rabbi Delson, and Cantor Rose, followed by an oneg in the social hall. Once each month, this is a family service, with a special family prayerbook. Torah is read every Friday night in services.

Once each month, Middle School students lead their own services in the chapel, followed by an oneg or activity. High School services led by AARTY members also take place monthly on a varied schedule.

TBE's Shabbat Morning Services and Torah Study will resume on Saturday, September 4. Rabbi Levy will lead a lively Torah Study of the weekly Torah portion, from 8:50–9:30 a.m. No preparation is necessary to participate. Following Torah Study, there is a congregant-led service from 9:30–10:15 a.m. This service is timed so that those with students in the first session of Saturday morning religious school will be able to attend. On weeks when there is a bar or bat mitzvah, there is also a 10 a.m. service in the sanctuary.

TBE School opening dates

Saturday, September 11,
Religious School, preschool–grade 5.
Sunday, September 12,
Religious School, grades 6–12.
Monday, September 20, and Wednesday, September 22,
Hebrew School.

To inquire about school, contact Terri Ginsburg, school director, at 665-9237 or tginsburg@templebethemeth.org. The Beth Emeth website, www.templebethemeth.org, has complete details of the school curriculum.

Sweet Beginnings opens Hebrew School

September 20 and 22

TBE Sisterhood starts Hebrew School off with a sweet beginning by running Hebrew games and activities and providing a delicious snack during the first day of Hebrew School.

Jewish Parenting Program— "Strong Moms, Strong Girls: Middle School Friendships"

September 26, 6–7:30 p.m.

Community members are invited to join in a dialogue and thoughtful reflection on how to help your daughter navigate Middle School relationships. The program will be led by a representative from "Strong Moms, Strong Girls."

Brotherhood Shabbat BBQ dinner

Friday, September 3, 6 p.m.

Grilled hamburgers, hotdogs and an ample salad bar will be the menu for the opening Adult Shabbat Dinner of the season. Once a month, a special adult dinner is offered alongside the weekly Tot Shabbat. TBE's Brotherhood members will be grilling the dinner four times this coming year. Dinners are $10 per person. Reserve on the TBE website, www.templebethemeth, using the side bar, "Register for Events."

Movie Tuesday: A Serious Man

September 14, 1–3 p.m. at TBE

TBE offers a monthly free movie to the Jewish community on a topic of Judaic interest. In preparation for Yom Kippur, the September movie will be *A Serious Man* by the Coen Brothers. This movie tells the story of a modern day Job, dealing with the questions of good and evil in every day life. Snacks are provided and child care can be arranged with advanced notice. Everyone is welcome.

Sukkot celebration: Sukkah decorating and pizza:

September 22, 6 p.m.

Come to TBE to celebrate Sukkot. Pizza and salad bar will be available for $5 for adults and $2 for children under the age of 12. After dinner, there will be craft materials for children of all ages to create decorations for the sukkah. At 7 p.m. the group will gather for songs and prayers in the sukkah. Register online at www.templebethemeth.org or pay at the door.

TBE's Twenties and Thirties: Sushi in the Sukkah

September 25, 7 p.m.

What do Japanese culture and Sukkot have to do with one another? Come and find out for this fun evening with other people in their twenties and thirties; singles and couples are welcome. $10 includes "kosher-style" sushi and Asian-inspired appetizers, BYO drinks (alcoholic or not). To RSVP contact Rabbi Delson at ldelson@templebethemeth.org or register on our website www.templebethemeth.org.

Jewish Hikers of Michigan

Enjoy an afternoon hike on Sunday, September 26, with others who like the outdoors. Jewish Hikers of Michigan offers a monthly hike through a local nature area. Hikes are led by Eli Avney. Bring back packs, hot chocolate, munchies, and water. The activity lasts approximately 1 to 1-1/2 hours. The hike is not physically demanding, is very scenic and is free.

For further information, contact Eli Avny, 883-9522; Rabbi Lisa Delson, 665-4744; or email jewish.hikers@gmail.com. Friends are invited to join the hikes.

Meet at Dolph Park, 1/2 a mile south of Jackson and Wagner Roads. Maps are available on the TBE website: www.templebethemeth.org.

High Holiday services

Temple Beth Emeth congregational services for evening and morning on both Rosh Hashanah and Yom Kippur will be held at Pease Auditorium on the campus of Eastern Michigan University. Tickets are necessary for these services. Services for Yom Kippur afternoon through Yiskor/Neilah will be at the temple at 2309 Packard.

Services for high school students, grades 9–12, will be planned and run by AARTY, TBE's Youth Group. AARTY will hold Rosh Hashanah Day services (Thursday, September 9) at 11 a.m. at TBE. Students may be dropped off between 10–11 a.m. for pre-service socializing; brunch will be served following the service. On Yom Kippur (Friday, September 17), AARTY will conduct a Kol Nidre service at 8 p.m. Students may be dropped off between 7–8 p.m. for a pre-service dessert and socializing. These services are open to Jewish high schoolers in the community and no tickets are necessary. Middle school students should attend services with their families at Pease Auditorium.uy

College students are welcome to attend at no charge. Those wishing to purchase tickets for the holidays can find a non-member ticket order on the TBE website home page, www.templebethemeth.org, or can stop by or call the office, 665-4744. Anyone interested in exploring membership is encouraged to contact TBE's executive director, Ronnie Simon, 665-4744, or rsimon@templebethemeth.org. A free, one-year membership is available to anyone under age 30 who has never been affiliated with a congregation. Membership materials are on the website or by stopping by the office. Those purchasing tickets for the High Holidays may apply their ticket purchase to membership dues if joining before December 31, 2010.

Selichot and "Preparing your Heart for the High Holy Days"

Saturday, September 4, 8:30 p.m.

In preparation for the High Holidays, Rabbi Levy, Rabbi Delson and Cantor Rose will lead a discussion on "Sustaining the Interconnecting Circles of Self, Community and the World." The discussion will begin at 8:30 p.m. and will include refreshments. Havdalah and Selichot with Kol Halev, TBE's adult choir, will begin at approximately 10 p.m. All are invited to attend the discussion, and to come for refreshments and the Selichot Service.

Birthday of the World for tots and their families|

September 9, 4:30 p.m.

Join Cantor Annie Rose on Rosh Hashanah afternoon for a "Birthday of the World Celebration" with songs and birthday cake. Rosh Hashanah celebrates the beginning of the New Year, but also the creation of the world. This will be a joyful afternoon program for all. No tickets necessary, and everyone is welcome.

Generations Yom Kippur Service

September 18

Each High Holiday season, one of TBE's Caring Community groups, "Generations After," for those whose families survived the Holocaust, takes on the responsibility of planning and leading a portion of the afternoon Yom Kippur Service. This year the group is exploring how, despite hardships throughout the Holocaust and difficulties following the war, their family members had the ability to move on and persevere in raising families and accomplishing their life's goals. This meaningful and uplifting Yom Kippur Afternoon service will begin at approximately 3 p.m. Community members are welcome to attend.

Simchat Torah: Something for Everyone

September 29, 5:15 p.m.

The celebration of Torah begins at 5:15 p.m. with a short service, live klezmer music and dancing with the Torahs in the sanctuary. Everyone is welcome to come and join the fun. At 6:15 p.m. the celebration of the Torah and its teachings continues with an adult Torah study with Rabbi Levy and a light dinner. Rabbi Levy will be speaking about "Reaching Out to Others with Our Hearts, Our Strength and Our Resources. Call the TBE office, 665-4744, to make a reservation; last minute attendance is also welcome.

(A complete service schedule for Temple Beth Emeth is on page two of this issue of the WJN.*)*

Ann Arbor Reconstructionist Havurah

Jennifer Cohen, special to the WJN

Rosh Hashanah and Yom Kippur

The Ann Arbor Reconstructionist Havurah High Holiday services are open and accessible to all members of the community, with no ticket required. Jews as well as to their non-Jewish spouses, partners, and friends are all invited.

Reconstructionist Judaism is the youngest denomination of Judaism. The first denomination "born" on American soil, it constitutes roughly four percent of America's Jews. One of the hallmarks of Reconstructionism is the value that it places on community. Another is its attention to active participation. A third distinguishing characteristic is its openness and welcoming attitude toward Jews who may sometimes consider themselves on the margins: GLBT Jews, Jews of mixed marriages, Jews who are intermarried, and Jews who have shunned affiliation with organized religion.

High Holiday services will be musical, participatory and interactive, community-oriented yet introspective, giving ample opportunity to engage actively and vitally with the process of *teshuvah*, or repentance/return. They will be led by the Havurah's Rabbinical Student Intern Aura Ahuvia, with contributions from Deb Kraus and other Havurah members. Services will be at the Unitarian Universalist Congregation of Ann Arbor, 4001 Ann Arbor-Saline Road.

Services will be at no cost for current Havurah members. A $126 per household donation is recommended from non-members to help cover the costs of services; those not able to donate the suggested amount, can donate what they can.

A Break-the-Fast will be held on September 18, following Ne'ilah (around 8:30 p.m.). A catered dairy buffet with traditional Jewish foods will be served. The cost is $15 for members, $20 for nonmembers.

Childcare for children 2 years of age and older will be available for portions of the services, but reservations will be required and must be made by Wednesday, September 1. Childcare for nonmembers is $18 per child per day. Without advance reservation, childcare will be offered only on a space-available basis. Members who have not made a reservation will be asked to pay $10 per child per day; non-members $18 per child per day.

Childcare will not be offered on Erev Rosh Hashanah (September 8); Kol Nidre (September 17); during the afternoon sessions of Yom Kippur (September 18; 3–5:15 p.m.); or during the Break-the-Fast (September 18, 8:30–10 p.m.).

Contributions, childcare reservations, and Break-the-Fast payment may be sent to the AARH, PO Box 7451, Ann Arbor, MI, 48107-7451. A form for payment may be printed from the website, www.aarecon.org. For more information, check the website, www.aaRecon.com or contact the Ann Arbor Reconstructionist Havurah (info@aarecon.org or 445.1910).

Shabbat Shuvah

A meditative, musical Shabbat Shuvah program is planned for September 11, the Saturday evening between Rosh Hashanah and Yom Kippur. The evening's songs will concentrate on the themes of *teshuvah*, return, and the longings of the heart. A story or two may also be told. The program is open to both affiliated and non-affiliated Jews, as well as their interested partners. Those who RSVP will be given the location and directions. RSVP to Aura Ahuvia, 975-9045, or Aura613@gmail.com.

Beit Sefer Sunday School

The curriculum for the Reconstructionist Havurah's Sunday school, called the Beit Sefer, was mildly upgraded over the summer, adding a prayer leadership component to this year's program. The update will mean that students in each of the three mixed-age classrooms will have the opportunity to lead prayers during the Havurah's monthly Shabbat services throughout the year. The remainder of the curriculum will remain the same, focusing half on ethics and Jewish history, and half on Hebrew, with a brief singing component connecting the two.

The first day of school is Sunday, September 12, with a concurrent orientation for parents that will include bagels and coffee. Questions may be directed to the Beit Sefer's head teacher, Shoshana Maloff Jackson, 709-3434, or to School Director Aura Ahuvia, 975-9045, or Aura613@gmail.com. Information is also available on the website, at www.aaRecon.com.

Learning Services Resume

The year-long "Learning Service Series," a 10-part drop-in-based class held on the first Shabbat mornings of every month, will begin Saturday, October 2, at 10 a.m. at the Jewish Community Center of Greater Ann Arbor. These services are geared toward Jewish adults who are largely unknowledgeable about the nature of the Jewish prayer service. Through active learning activities, sharing, singing and discussion, the nature of the Shabbat morning service, its shape and contents, history and contributing characters are all explored.

No RSVP is necessary to attend, and each class is designed to be self-contained. Last year's curriculum included classes on "Postures toward God," "The Service Structure," "The Shema," "The Amidah," "Sources of Prayer: Characters and History," and "The Prophetic Voice." One need not be a member of the Reconstructionist Havurah to attend. For more information, check the website, at www.aaRecon.com, or contact Aura Ahuvia, 975-9045, or Aura613@gmail.com. ■

High Holidays with Pardes Hannah

Lucinda Kurtz, special to the Wjn

It is the custom of Pardes Hannah, the Jewish Renewal Community of Ann Arbor, to weave a theme throughout High Holiday services, from Rosh Hashanah through Shemeni Atzereit. In this way, minyan members are invited to reflect on significant personal and social issues of the past year in the light of a challenging theme. How has this theme reverberated in your life over the past year? In what way is this theme alive for you now? Pardes Hannah invites members of the Ann Arbor Jewish community to explore these three questions and others during this special time of year and participate in the variety of services led by Rabbi, Elliot Ginsburg.

This technique of focusing on a specific theme helps to unite the community even before Rosh Hashanah, when it gathers on Saturday, September 4, for Selichot, as preparations are made to enter the Days of Awe with an evening of study and chanting at the home of Rabbi Elliot and Linda Jo Doctor, at 2924 Baylis Drive. This is reflective of the community-oriented yet very personal experience that Jewish Renewal embodies through its honoring of revered Hasidic practices, chanting, meditation, movement, and deep joy in contemplation.

This year's theme/question concerns two contrasting Hebrew names for being Jewish and is presented by Rabbi Ginsburg in the following way: "The first name is Israel/Yisrael, the name that Jacob merits later in life, when he is ready to more fully confront his past, his brother Esau, and God. Jacob was someone who grew into his wholeness not straightaway, but via twist and turns. The name Yisrael means one who wrestles with God, or as the Torah has it, one who wrestles with God and humanity *va-tukhal*, and is able to hold his own. Yisrael is the name of a striver, a risk-taker who is willing to dig deep and move from what is to what might be/what can be/even what ought to be. The name Yisrael also invites us to envision new names for God, to dare new forms of holy living, to risk a deeper knowing. Wrestling suggests an embodied form of engagement. And as Rabbi Arthur Waskow teaches, there is a way of wrestling with a beloved that can be a form of love-making.

The second name for being a Jew is Yehudi, coming from Jacob's son, Yehudah: one who gives thanks and is grateful for what is. This name suggests the first words of prayer uttered in the morning: *Modeh/modah ani*, I am grateful before You— for the gift of life, which has been returned to me. It is another way of not taking life for granted. But whereas Yisrael perhaps implies a certain restlessness, Yehudah suggests taking in what is. It acknowledges the present, and even, receives it as a blessing.

In the Sefat Emet, the Gerer Rebbe taught, don't pray for what you don't have, but pray for what you already do have." So which name to opt for? At certain moments, one or the other option may be more desirable. But Rabbi Ginsburg suggests, "*ellu ve-ellu*, not either/or, but both/and. Both names may be true names, yet they only reach their fullness when they are brought together."

Join Pardes Hannah for First Day Rosh Hashanah services from 9:30 a.m. to 1:15 p.m. on Thursday, September 9, at St. Aidans Church, 1679 Broadway. This will be a traditional Jewish Renewal service with prayer, *niggunim* (wordless melodies), and teachings by community members followed by a potluck lunch. Tashlich will be at 3:30 p.m. at Island Park (meeting at the shelter). Second day Rosh Hashanah services—a meditation service—will be on Friday, September 10, from 10 a.m. to 1 p.m., at St. Aidans followed by Kiddush. On Friday, September 17, Kol Nidrei preparations will commence at 6:45 p.m. and services will begin at 7:15 p.m. at St. Aidans Church. Yom Kippur services will begin at 9:30 a.m. with contemplative yoga at 2:45 p.m., meditation at 4:15 p.m., mincha at 4:45 p.m., yizkor at 6 p.m., neilah at 7:10 p.m. and shofar blowing at 8:15 p.m. Breakfast to follow. For more information about Pardes Hannah, the High Holiday schedule and other fall services and holiday plans, call Dorrie Rosenblatt at 665-4186. ■

Parsha Nitzavim

Rabbi Aharon Goldstein, special to the Wjn

On the Shabbat before Rosh Hashana we always read the Torah portion Nitzavim. It begins with Moses addressing the entire Jewish people. He states "You are standing today, all of you, before the Lord your God…." His address is both general and specific, distinguishing specific functional groups of Jews from the leaders of tribes to the drawers of water and then encompassing them all under the unifying banner of "all of you." Why the apparent inconsistency?

Moses was making the point that although there must be unity among the Jewish people, simultaneously each person has their own, individual mission. But how can there be a true unity when even Moses makes the distinction between the heads of the community and the drawers of water? Moses supplies the answer within his address when he states, "You are standing today, all of you, before the Lord your God." When Jews recognize that God is the source of our existence and we are given our mission on Earth via God's Torah, which was revealed directly from God to our ancestors—then the eternal thread that binds us together and unifies us from generation to generation becomes evident.

It's human nature to tend to focus on the differences between us rather than the commonality that unites us. At Chabad, our mission is to provide a spiritual home for every Jew regardless of background, affiliation, education, level of observance, position in the community or any of the other "ten thousand things" which, if we're not careful, can lead us to disunity. Perhaps this New Year would be a good time to make a resolution to try harder to emphasize the unity of the Jewish people under our covenant with God, and to try to be less distracted by the differences of our individuality.

A community eruv in Ann Arbor

Nehama Stampfer Glogower, special to the Wjn

A story is told of a traveler passing through a dark forest. In the distance she can see a well-lit house and considers stopping there. But through the window she sees people jumping up and down and waving their arms in the air. Concluding that it is an insane asylum, the traveler continues on.

My dad used to tell this story in explaining Jewish observance. "The traveler didn't realize what was going on," he'd say. "She thought the people were crazy, but in reality they were dancing—it's just that she couldn't hear the music. Sometimes people may witness Jewish observances and not understand it because they can't hear the music of the Jewish ritual and law." I've often used this little story when I try to explain why I can't eat meat and milk together (even if they are both marked "kosher") and certainly when I try to explain why I can't carry a key in my pocket on Shabbat.

Like any other legal system, Jewish law deals with definitions, boundaries and requirements. Michigan drivers, for example, must be a certain age (16, not 16 minus one day), pass a driver's test, which clearly defines the skills one must have, and accept certain restrictions, such a speed limits, etc. We are told not to work on Shabbat, but how do we define "work"? What exactly is forbidden? The clues are found in the Book of Exodus chap 35, when the Israelites were instructed to build the tabernacle and, in virtually in the same breath, informed that they must not work on the Sabbath. According to Jewish jurisprudence, this juxtaposition indicates that even work on the holy tabernacle had to be suspended on the Sabbath so "work" had to be understood as anything to do with building or erecting or dismantling the tabernacle.

So what does this have to do with putting a key in my pocket? Well, the various poles that formed the basic wall structure had to be

loaded and unloaded from wagons—carried from "public" to "private" property. My house is private property, but the street in front of my house (as I am reminded every winter when I don't clear snow off my sidewalk quickly enough!) is public property. I can't carry anything out of my house on Shabbat, including my key.

But like any other legal system, there are ways to maintain the force and validity of the law in a way that reduces the burden upon daily life. What if the "public" property can become part of a much, much larger "private property?" Then there would be no problem of carrying from one domain to another. Not only would I be able to carry my key, but I'd be able to carry a baby, or a book, or a water bottle on Shabbat, and thus enhance my enjoyment of the sacred day, and be able to attend synagogue services more easily.

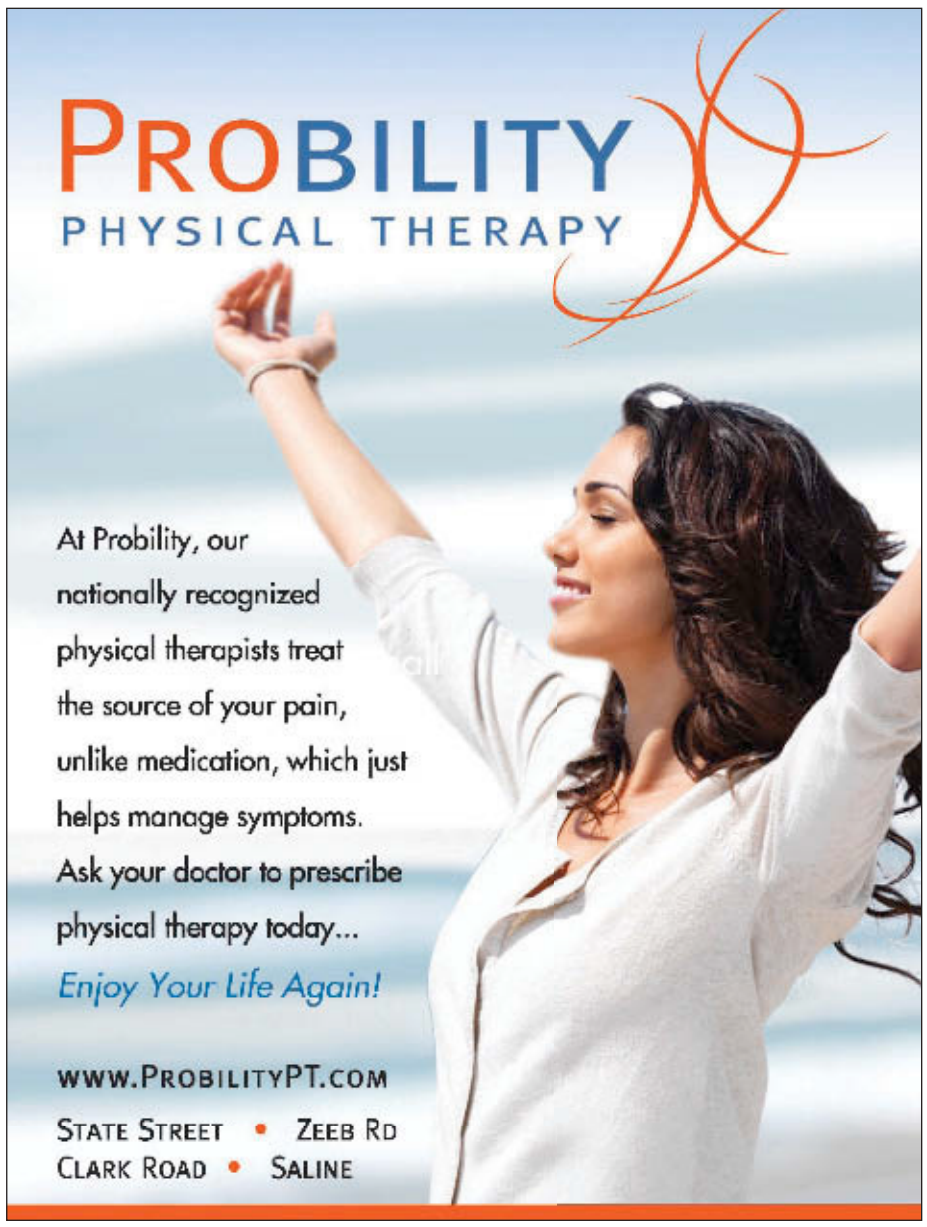
An *eruv* is the means by which a community is "enclosed," not just symbolically, but literally. It is a means by which a "private" area is defined for purposes of Jewish law Ann Arbor has now become one of the many communities around America that have a community *eruv*—a result of many years and countless hours of hard work and planning. So, how does a community create such an enclosure? An actual fence would certainly do the job, but is not really feasible. But if we return to a legal point of view, we must define a fence? How about a power line high above the ground that is attached to poles? This is the basis of Ann Arbor's *eruv*, with certain

enhancements that fulfill the requirements of *halakha* (Jewish law). Thanks to a great deal of help and cooperation from Detroit Edison, as well as steadfast support from the Jewish Federation and the congregations, the Ann Arbor *Eruv* was declared kosher in early July.

Creating the route of the *eruv* was an enormous challenge. How could the greatest amount of area be included, considering our dependence on current overhead wires? Installing new wires would pose insurmountable problems, The planning committee, led by Ari Kahan, Zev Berger, Bob Savit and Danny Elbaum, under the supervision of Rabbi Howard Jachter with the consultation of Rabbi Rod Glogower, spent hundreds of hours literally pounding the pavement of the areas nearest Ann Arbor's synagogues, trying to locate the largest enclosure feasible. Unfortunately most of the wires for the University of Michigan campus area are underground, which meant that student dormitories, the hospital and building adjacent to campus, could not be included. But the committee continues to explore other options, additional plans; it is not unusual for a community *eruv* to be built in stages and there is still hope that the Ann Arbor *Eruv* will be expanded in the future.

How will the *eruv* impact Ann Arbor? Like all of the other Jewish institutions in town, it is symbolic of community diversity and growth. It is a sign of a mature and healthy Jewish community. Observant families with young children, who may not have considered living here, will now take a second look at Ann Arbor, knowing that Shabbat doesn't mean that they must stay at home with their children. Most beautifully, however, is the fact that the community has worked together on this project. Even those for whom the ritual music is faint have joined enthusiastically in the dance and celebrate the establishment of this milestone project.

The entire community is invited to a meeting and reception to mark the *eruv's* completion, on September 28, at the Jewish Community Center of Greater Ann Arbor, at 7:30 p.m. Maps of the *eruv* will be available, as well as a chance to ask questions and learn more about *eruv* construction and the particulars of the Ann Arbor *Eruv*. Further information is also available at a2eruv.org. ■



Bnai Tzedek teens complete first year

Eileen Freed, special to the WJN

Seven teens and their parents gathered on May 23 to celebrate the conclusion of a year of exploring the world of *tzedakah* and philanthropy. The eighth graders, Jonah Ahuvia, Hana Berkooz, Samantha Brandt, Zachary Colton, Shira Hammerslough, Katia Kassof, and Yael Silver comprised the inaugural class of the Jewish Federation's B'nai Tzedek Youth Philanthropy program. During the year, they completed four sessions during which they examined the Jewish values of *tzedakah*, developed *tzedakah* mission statements, gained a deeper understanding of non-profit organizations and how they work, and simulated the challenge of "allocating" limited funds in to worthy causes. The students had the opportunity to visit several local non-profit agencies to learn first-hand how they operate and to understand the challenges faced by mission-driven organizations.

Katia Kassof, Samantha Brandt, Yael Silver, Hana Berkooz, Zachary Colton and Jonah Ahuvia. Not pictured: Shira Hammerslough

> ***I am so pleased that through B'nai Tzedek Mark and I can help young people learn from an early age that they can make a difference and to give them the tools to do so wisely."*** Rachel Bendit

Participants in B'nai Tzedek created their own philanthropic funds in partnership with program funders Rachel Bendit and Mark Bernstein. Mark and Rachel were moved by their own early experiences with *tzedakah* to provide a framework for developing educated, thoughtful and generous young philanthropists. "As a teen, it was through *tzedakah* that I found the most connection with my Jewish heritage" said Bendit during the ceremony. "I am so pleased that through B'nai Tzedek Mark and I can help young people learn from an early age that they can make a difference and to give them the tools to do so wisely."

During the *M'sibat Siyum* (concluding celebration), the teens shared their Tzedakah decisions, explaining which organizations they decided to fund and why. Some teens chose to allocate the entirety of their funds to one organization; others decided to divide their funds among several. Funds could be donated to any non-profit organization, and the choices reflected the varied interests of the participants. Recipients included Ozone House and Safe House, two organizations the group visited. Others included Jewish Family Services, the Humane Society, Alpha House, and Jewish Federation's Partnership 2000 project. Katie Kassof chose to donate her funds to Kids Kicking Cancer, a program in which children undergoing cancer treatment take classes in Tae Kwan Do or Karate. "I really like this program because it helps kids focus on something else while they have cancer," explained Kassof during her speech. "On the website there are kids with BIG smiles on their faces. I think this is one of the nicest things I have ever seen."

Parents who attended were very pleased with the process undertaken by their children and looked forward to having them continue to grow as philanthropists and community leaders. Carolyn Grawi, mother of Brandt, felt that she "would like the teens to be responsible for a group allocation process. This would help them better understand the challenges faced by adults who balance community needs with limited resources." At the Jewish Federation's annual meeting in May, Corry Berkooz spoke of the impact the program had on her daughter: Hana: "She took her funding decisions seriously and asked important questions of the organization. I think her decision was better informed than it would have been before."

The Jewish Federation of Greater Ann Arbor launched the B'nai Tzedek, a program of the Harold Grinspoon Foundation program, with the generous support of Bendit and Bernstein. The program is designed to encourage Jewish teens to increase their charitable awareness and participate in both individual and, eventually, collective grant making. Recruitment for the second cohort of eighth graders is underway with programming to begin in October.

For more information about B'nai Tzedek, visit www.jewishannarbor.org or contact Eileen Freed, 734-677-0100 or eileenfreed@jewishannarbor.org. ■

Ann Arbor and Nahalal teens join forces at 2010 JCC Maccabi Games in Omaha

Eileen Freed, special tot the Wjn

Each summer, the Jewish Community Center of Greater Ann Arbor sends a delegation of teen athletes to participate in the JCC Maccabi Games, a week of Olympic-style events, competitions and community service projects. For the second summer, the delegation included athletes from Michigan's Partnership 2000 (P2K) region and sister community, Moshav Nahalal. The group of 13 athletes and three chaperones competed with over 1,000 Jewish athletes from 30 communities in swimming, tennis, dance, soccer and volleyball.

Israeli athletes, Michal Tsfoni (13) and Halel Tamir (14) from Nahalal, Anat Strupinsky (14) from Nazareth Illit and their chaperone, Dudi Tamir, spent a week in Ann Arbor learning about the community, developing relationships with their teammates and other local teens, and training for their dance competition. Ann Arbor athletes included Michael Bondin (13, tennis), Theo Chupp (15, swimming), Cassidy (16, dance) and Sacha (14, soccer) Moravy Penchansky, Zoie Palan (14, volleyball), Alexa Pinsky (14, volleyball), Jonah Schmidt (13, tennis), Noah Seel (14, soccer), Emma Share (16, dance), and Gabe Solomon (15, swimming). JCC Board President Seth Penchansky led the delegation. Tim Chupp and Dudi Tamir served as coaches and chaperones.

Partnership 2000 and the Maccabi Games

The Maccabi Games typically include delegations representing the State of Israel. Since 2004, communities participating in the Jewish Agency's P2K project have included athletes from their partner communities in their Maccabi delegations. The P2K Community-to-Community (C2C) sees the games as a unique opportunity to foster connections between teen athletes in Ann Arbor and Nahalal. "After three years of working on the P2K Community-to-Community project, it was heartwarming and exhilarating to see the Ann Arbor and Nahalal teens develop as a team" said Eva Solomon, co-chair of the C2C committee and mother of Gabe.

During their stay in Ann Arbor, the Israeli athletes visited Camps Raanana and Gan Israel, toured and shopped downtown with local teens, and spent quality time with their host families. They even had time to enjoy Greenfield Village and a canoe trip with other members of the Maccabi team. They all found their most memorable experiences in Ann Arbor were the times they spent with their new friends. "I loved the experience and look forward to seeing my new friends when they come to Nahalal," said Tsfoni. Ann Arbor teens reciprocated the positive feelings. Pinsky, who would be in Israel with her family soon after the Maccabi games, was looking forward to spending time at Nahalal. "We had such a great time together, and having friends in Israel makes me even more excited for my trip."

Ann Arbor/Nahalal delegation in Omaha

The Maccabi games in Omaha took place Sunday, August 1, through Thursday, August 5, and included a moving opening ceremony and huge evening events at the zoo and Strategic Air and Space Museum. In addition to enjoying themselves and developing new friendships, the Ann Arbor/Nahalal delegation had great success in competition. In dance, Halel Tamir and Tsfoni earned bronze and silver medals for their duets and honorable mention as student choreographers; Strupinsky won two silver medals; Share and Cassidy Moravy-Penchansky earned a silver medal for their duet and a gold medal for student choreography; and Share won bronze and silver medals for her individual dance. Gabe Solomon and Theo Chupp won a total of thirteen medals in swimming. Seel and Sacha Moravy-Penchansky helped their San Diego/Ann Arbor soccer team win the silver, and Palan and Pinsky took home gold as part of the San Diego/Palo Alto/Ann Arbor volleyball team. Bondin and Schmidt won gold and silver in mixed-doubles tennis.

Halel Tamir, Gabe Solomon, Anat Strupinsky, and Theo Chupp at the farewell dinner

At a farewell dinner hosted by Seth Penchansky, Chupp congratulated the athletes, noting, "I am so impressed that this group of kids who met each other just one week ago developed such a strong bond, representing our communities so honorably at the Games." Israeli chaperone, Dudi Tamir, was moved by the way the teens interacted: "Within one day, they really became one delegation. I was so proud of the way they supported one another and grew as friends."

Other summertime Ann Arbor/Nahalal community-to-community exchanges

The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership 2000 program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the municipality of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another.

This summer, in addition to the Maccabi athletes, the Ann Arbor community hosted Noy Hammer and Atalia Mekler, both rising 12th graders, who were volunteer *madrichot* (counselors) at Camp Gan Israel. "I loved having Noy and Atalia participate at camp," said camp director Shternie Zwiebel. "They added so much spirit and connected the campers even more to Moshav Nahalal and Israel." Members of Moshav Nahalal returned the hospitality and welcomed visitors from Ann Arbor including Zweibel, Andy Rudick, and the Pinsky family.

Last year's joint Maccabi delegation led to the development of the Student Exchange for 9th graders, and this year's generated a great deal of excitement for incoming 9th graders to participate in February 2011. Yair Hammer, Nahalal co-chair of the C2C committee reports, "In Nahalal there is a lot of excitement about all the activity connecting our teens. The Maccabi games have proven very successful, and we are sure the upcoming Student Exchange visit to Nahalal [September 2010] will broaden and deepen the connection. We are so fortunate that we have a sister community like Ann Arbor."

For more information about C2C or Nahalal or to see more pictures from the trip, visit www.jewishannarbor.org, visit the facebook group: Nahalal & Ann Arbor: Two Communities; One Family or contact Eileen Freed at 677-0100 or eileenfreed@jewishannarbor.org. ■

Federation recruiting teens for second Ann Arbor/Nahalal student exchange delegation

Eileen Freed, special to the Wjn

The Jewish Federation's Ann Arbor/Nahalal Community-to-Community committee (C2C) is recruiting ninth graders for the Ann Arbor/Nahalal Student Exchange 2011. The Ann Arbor/Nahalal Student Exchange Program is a two-part exchange in which ninth grade students from Ann Arbor will spend their February vacation in Nahalal. The following September, during the Sukkot break, their counterparts from Nahalal will come to Ann Arbor.

2010 Student Exchange experience

The Student Exchange began in February 2010, when seven Ann Arbor teens visited Nahalal and attended school, visited Jerusalem and Tel Aviv, and celebrated Purim with their new friends. The trip had a significant impact on the teens' connection to Israel and their Israeli peers as evidenced by their comments about the trip. "Nahalal was like my home away from home" (Sarah Zimmerman), "Now I feel like I have a connection to Israel" (Isaac Fink), "This trip made me feel that I have a home in Israel that I can always go to" (Lily Scheerer). This September, the local teens will host their counterparts for ten days during which the Nahalal teens will experience school, University of Michigan football, and Jewish life in Ann Arbor. Participants on both sides of the ocean developed such a close bond that they are using Facebook to count the days together until they see one another.

Cheryl Sugerman, C2C co-chair, has been moved by the development of such close relationships. "Just watching teens from two nations become one group has been a wonderful experience, I can only imagine how thrilling it must be to be a part of the delegation."

Recruitment open for 2011 Student Exchange Delegation

Part One of the 2011 exchange will take place during the Ann Arbor Public School's 2011 February break, leaving Thursday, February 17, and returning Sunday, February 27. Participants will be hosted by families in Nahalal, and the program will include attending classes at the Nahalal Regional High School, touring Nahalal and the surrounding region, plenty of interaction with local teens, and a visit to Jerusalem. Students and their families will be asked to serve as hosts for the Nahalal delegation in mid-October 2011 (specific dates to be determined). The Nahalal students will have a similar program of touring, school attendance and teen interaction. The Student Exchange is funded by the Federation's Partnership 2000 C2C allocation; participants will be asked to cover only the cost of their flight, trip insurance and pocket money during the trip.

Yair Hammer, chair of the Israeli committee, says, "I am very pleased with success of our first teen exchange in which our children strengthened their Jewish identity by connecting with the Jewish world outside Israel and yours strengthened their Jewish identity by developing relationships with Israelis. We are looking forward to welcoming our second delegation and establishing a strong foundation for the continuation of this wonderful program."

Federation Executive Director David Shtulman sees the Student Exchange as an important opportunity for Israeli and American Jewish teens to learn from one another. "Jewish teens in Israel and in the United States experience what it means to be Jewish in very different ways," says Shtulman. "This program gives the teens from Ann Arbor an opportunity to understand what it means to be a teenager growing up in a Jewish state with military service looming just after high school graduation. The Israeli teens experience what it means to be Jewish living in a Christian country where one's Jewish-ness is experienced as a voluntary choice to participate in Jewish communal activities or not. Together, they will have the opportunity to understand the unique challenges to Jewish identity that each path holds."

The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership 2000 program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley). Developing a closer relationship with Moshav Nahalal, a village in the Jezreel Valley, has allowed members of both communities to learn from and interact more closely with one another. This summer, Ann Arbor welcomed Maccabi teen athletes and teen volunteer counselors at Camp Gan Israel, and Nahalal hosted several Ann Arbor families.

For information or to register, visit www.jewishannarbor.org or contact Eileen Freed at eileenfreed@jewishannarbor.org or 734-677-0100.

Gardening, Jewish identity, and early education at the JCC ECC

Peretz Hirshbein, special to the Wjn

Over the course of the summer at the JCC Early Childhood Center, children and adults watched with wonder as the preschool garden grew and flourished. The garden started from seedlings under growing lamps in the winter, which were planted in the garden in the spring. The plantings are now lush, tall, and full of vegetables. Over the summer, the children harvested (and ate) over five pounds of string beans, four pounds of salad greens, two pounds of radishes, two pounds of cherry tomatoes, and lots of basil to go with the tomatoes. The children are still waiting for their potatoes, gourds, ornamental corn, watermelon, and pumpkins.

While backyard gardens have become very popular in recent years, why has the ECC embarked on such an extensive gardening program? There are many reasons, all related to one another, to children's scientific understanding, and the building of Jewish identity.

Isaac Hess, Leo Wilensky, and Kalman Demeester catch butterflies in the garden

First, gardening with young children teaches important lessons about how nature works. From the concrete lesson that soil + seed + water + sun = plant, to the more abstract lesson that their food comes from the earth, gardening experiences are invaluable for teaching children about their relationship with the world around them. Ask children who have never tended a garden where a tomato comes from; their answers are more likely to include "the grocery store" than "the garden." Children at the ECC know where vegetables come from, and they are excited about eating the peas, stringbeans, and tomatoes that they have grown.

More abstractly, gardening teaches children why they should care for the environment. As a society, we continually send children the message that they are responsible for saving our planet. Without concrete experiences with the good that comes from nature, why would children have the emotional connection to nature that would lead them to want to save it? Actively engaging children in gardening gives them not only knowledge about nature, but also the emotional connection to nature that makes it possible for children to want to protect it. ECC Director Noreen DeYoung asks, "How can we expect children to save the earth if we don't teach them to love it first?" Environmental stewardship requires more than knowledge; it also demands commitment.

But as a Jewish early childhood program, the ECC has more reasons for teaching children about nature than the average preschool. While all early childhood programs seek to prepare children to become enthusiastic learners and good citizens, the ECC also aims to build Jewish identity. Jews have long had a term for environmental stewardship: *tikkun olam,* repairing the world. The emotional connection that the ECC builds between children and nature through gardening is a positive Jewish emotional connection.

Children in the ECC learn concrete Jewish lessons through gardening as well. Most Jewish holiday celebrations have an agricultural context. When the ECC teaches children that Tu B'Shevat is the birthday of the trees, children made a concrete connection between the holiday and the seeds that they plant under the grow lights. When children learned that Passover is not only *Chag HaMatzot*, but also *Chag HaAviv* (holiday of the spring), this lesson was reinforced by the sprouts that peeked out of the growing trays this last spring; next spring, the children will make maror out of the horseradish growing in the garden. By the time of Shavuot, when first fruits are harvested, the preschool garden was ready to offer up its first radishes and salad greens. Director Noreen DeYoung says, "We hope to use the produce of our garden to decorate our preschool Sukkah this year—the ornamental corn is already eight feet tall, and we have some promising gourds growing!" To come full circle, the ECC will also be harvesting potatoes in the fall, to be saved for making latkes at Chanukah.

DeYoung explains that "Making concrete connections to holidays is critical to building a strong Jewish identity in young children. Just as making challah for Shabbat, frying latkes in oil for Chanukah, and eating matzah on Passover create lasting Jewish associations, gardening with children while making explicit connections to Jewish holidays also create the powerful Jewish memories and experiences that are the building blocks of identity." ■

Interested readers can follow the ECC's gardening efforts by reading the ECC Gardening Blog, on the JCC website: http://www.jccannarbor.org. Space in the JCC Early Childhood Center is still available for fall. Contact Noreen DeYoung at noreendeyoung@jccfed.org or 971-0990 for more information.

Afterschool programs at the JCC

Deborah Huerta, special to the Wjn

The Jewish Community Center of Greater Ann Arbor has announced another year of afterschool programs for youth. The afterschool programs are designed to provide the safety and convenience parents need and the fun and excitement children desire.

The JCC's Kids' Konnection afterschool program caters to students in kindergarten through second grade with nurturing staff, daily circle time, and exciting supervised activities. The Kids' Club program is designed to meet the interests of third through fifth graders with designated homework time, separate hang-out spaces, and expanded activity choices. Both programs run from 3:20–6 p.m. daily. Parents interested in afterschool programs for 6th–8th graders should inquire about the JCC's Middle School Helpers program.

Both Kids' Konnection and Kids' Club offer convenient scheduling options, allowing parents to choose schedules from two to five days per week and also to utilize drop-in care for additional days. Participants receive discounts on JCC youth enrichment classes and priority enrollment for the JCC's School's Out, Snow Day, and Vacation Fun Days programs. Additional siblings enrolled in the JCC's afterschool programs receive a 10 percent discount, and employees of Jewish community organizations are also eligible for discounts. Scholarships are available for qualifying families.

Several afternoon transportation options are available for students who attend local elementary schools. Ann Arbor Public Schools provide free bus transportation to the JCC from Bryant, Pattengill, and Ann Arbor Open elementary schools. The JCC can also provide transportation from some other elementary schools; contact Deborah Huerta for details.

For more information about the JCC's afterschool programs, contact youth director Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. Registrations will be accepted in the fall and throughout the school year.

BIC receives grant to of er Rosh Hodesh: It's a Girl Thing!

Elliot Sorkin, special to the Wjn

This fall Beth Israel Congregation will launch Rosh Hodesh: It's a Girl Thing!—a fun program Jewish girls say is a safe place to talk about challenges they face in adolescence. This program is being funded through a generous grant from the Jewish Women's Foundation. The program will be open to all Jewish girls in grades 6 and 7. Participants do not have to be a member of Beth Israel.

Rosh Hodesh builds self-esteem, Jewish identity, leadership skills, and friendship networks of adolescent girls. The group will meet monthly in the homes of members on a rotating basis. The program uses Jewish teaching and engaging activities to help adolescent girls grapple with the life issues they care about most, including body image, popularity, friendship, and decision-making. In the process, the girls are inspired to form personal Jewish identities. The program is a project of Moving Traditions, which inspires people to engage more deeply with Judaism.

Rabbi Sara Adler will be leading the group. She was ordained by the Jewish Theological Seminary in 1999, and works as the University of Michigan Health System's first Jewish staff chaplain. As the mother of two young daughters, Rabbi Adler appreciates the celebrations and complexities involved in helping young women and girls navigate through modern American culture.

The kick-off event, "Taste of Rosh Hodesh," will take place on Sunday, September 26, from 4–6 p.m. at the Beth Israel sukkah. This event is for teens and their parents. Attendees will get a chance to experience the program and ask questions. Registration is required for the program, and there is an enrollment fee. Contact Rabbi Kim Blumenthal at 665-9897 or kblumenthal@bethisrael-aa.org for more information.

ECC presents Krislov Award at JCC's Annual Meeting

Halye Aisner, special to the Wjn

Susan Horowitz, a teacher in the Jewish Center of Greater Ann Arbor Early Childhood Center's Duck Room, received the Evelyn Krislov Excellence Award at the JCC's annual meeting in June of this year. This award is given to teachers at the JCC who have gone the extra mile. Horowitz demonstrated excellence in bringing in and integrating Judaic curriculum, as well as new ideas to her classroom and the ECC. This includes having a positive attitude, the amount of training courses and seminars taken above and beyond basic requirements, attendance both during school hours and at after school functions and having done something that is considered "above and beyond the call of duty."

Noreen DeYoung, Susan Horowitz, and Carolyn Kuranz

A committee of parents observed the candidates as well as reviewed their past history at ECC. In addition, all teachers and parents were surveyed and given an opportunity to give their input. In order to be a candidate for the award, teachers must have worked at the JCC for three years.

Horowitz received $1,000 in honor of her excellent work for the past four years. During that time she almost completed her masters in Early Childhood Education. When parents and colleagues were asked to describe Horowitz 's work here, they emphasized dedication, teamwork and commitment to Jewish values. Horowitz uses ordinary objects to give the children extraordinary experiences. She involves the children in the selection, set up and clean up of activities in addition to experiencing the fun. She is a great leader and team player. Seeking input on how to improve daily activities, Horowitz consistently welcomes feedback from her colleagues, takes their suggestions and builds on them.

Horowitz has a commitment to incorporating Jewish values and themes into the daily routine. This includes making hamentashen on Purim, finding creative ways to teach children about plagues on Passover, using Hebrew words with children whenever she can and working with an Israeli family to see how she might incorporate aspects of Israeli culture into her care of their child.

Horowitz shows an impressive commitment to helping the JCC Early Childhood Center shine.

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Camp Gan Israel 2010: merging mitzvot and summer fun

Brynie Stiefel, special to the Wjn

Camp Gan Israel of Ann Arbor may have closed its doors for this summer, but for the children, parents and counselors who took part, the seven weeks of fun and learning are not over. "It's not just about the fantastic program, the sports, the swimming or the trips," explains one parent, "the joyous atmosphere in CGI, the focus on doing mitzvot and giving to others, really gave my child a sense of self-satisfaction and direction, which I think will carry him through the new school year."

After a year of planning and brainstorming for the camp directors—and eager anticipation for the summer to arrive on behalf of the campers and parents—the reward of the seven-week program is watching the happiness and inspiration on the faces of all the children who took part, reflected in their parents satisfaction.

"The highlight of the camp was definitely the mitzvah board," explained Shternie Zwiebel, camp director. "Although there was a fully-packed program, including many unique activities and adventures, the huge mitzvah note collection placed near the front entrance to camp was what the children set eyes on right when they walked in each morning." Children were invited to bring notes written by their parents reporting mitzvot they had done, which were read aloud every lunch time and then tacked onto the bulletin board. By camp's end, the board was literally packed with notes detailing good deeds done by the children, and every time a parent or child walked past, they were inspired.

The mitzvah board at Camp Gan Israel

The parents were equally enthused with the idea, as they watched the positive reinforcement given for doing mitzvot really motivate their children.

"It's really great to watch my kids grow, not only in the sense that they are coming home excited about water parks, Ultimate Frisbee and hoola hooping, but also looking for a good thing to do so that they can share the mitzvah they have done with their friends at camp the next day," said one parent. Mitzvot were as varied as brushing teeth to holding the door open for a stranger; the pride and enthusiasm for each child's good deed really added to the camp atmosphere. Another mother's comment summed up the feelings of many parents, "I kind of expected the competition in camp to be centered around sports and the like, and here there is the focus on becoming a *mensch*. I love that, and really see a difference in my child for it."

For the camp administration, the development of each child is serious business. "We focus on finding caring, responsible staff from around the US who will view each child as an individual and bring out the best in each of them. The mitzvah campaign really gave each and every child a chance to shine and feel appreciated, and added to the amazing work of our team of staff," explained Zwiebel, who owes much of the camp's success to the welcoming and warm atmosphere the staff and campers alike work hard to cultivate. "While we work hard to provide a truly varied and exciting program—especially the new icamp program, which featured Gymnastics with Gym America, Balloon Twisting with John Balloon Baffoon, and Martial Arts with Quest, as well as regular trips, sports and swimming—our highest priority is to always see happy and well-adjusted children, excited to take part."

As children from all over Washtenaw County ready themselves for the new school year, they also begin the countdown until Camp Gan Israel opens it's doors once again to welcome the many campers eagerly awaiting next year's CGI summer experience. ■

A summer of smiles at Camp Raanana

Deborah Huerta, special to the Wjn

Camp Raanana, the Jewish Community Center of Greater Ann Arbor's outdoor summer day camp for children entering grades K–8, had an incredible summer this year. The camp experienced excellent enrollment numbers, with several sessions being at or near capacity. Camp Raanana always prides itself on its experienced and dedicated staff members, and this year's counselors and specialists were no exception. The camp was delighted to welcome some outstanding first time staff members, as well as many counselors returning for their fifth or sixth summer at camp.

This summer, campers entering grades K–2 enjoyed swim lessons, arts and crafts, music, Judaics, nature exploration, sports, free swim, Shabbat celebrations, and weekly special events and field trips. Campers entering grades 3–5 participated in these camp activities and also got to choose an enriching specialty each week. This year's specialties included boating, digital photography, martial arts, drama, drumming, clay creations, World of Sports, Edible Art, dance, magic, and Silly Science. Finally, campers entering grades 6-8 participated in Camp Raanana's Pioneer Adventure Program. The Pioneer campers enjoyed exciting field trips and fun mitzvah projects each week, participated in activity sessions and Shabbat celebrations at camp, and joined the rest of camp for weekly special events and all-camp field trips.

This year's all-camp field trips included visits to the Toledo Zoo, Rolling Hills Water Park, Summit on the Park Water Park, Northfork Farms, Cranbrook Institute of Science, Howell Nature Center, the Detroit Zoo, Henry Ford Museum, and Jump City. The field trips were the highlight of the week for many campers and were wonderful opportunities for campers of different ages to enjoy educational and fun activities together.

In addition to the weekly field trips, Camp Raanana offered a number of special events this summer. The campers showed off their team spirit during the Camp Raanana Maccabi Games, a day of color wars and silly relay races. To mark the half way point of the summer, everyone participated in Spirit Week, which featured fun theme days including Wacky Hair Day and Crazy Hat Day. All the campers also had a great time singing and dancing when the Israel Scouts Friendship Caravan visited camp for Israel Day and performed at the JCC in the evening. And for Messy Day towards the end of the summer, the campers got themselves and their counselors full of frosting, syrup, whipped cream, and other sticky substances during a variety of very messy games.

The final special event of the year was Shabbat at the Lake, Camp Raanana's annual closing event. All camp families were invited to camp for a wonderful Shabbat dinner overlooking the lake, followed by performances by all the camper groups. The campers work very hard on their performances to make Shabbat at the Lake a very memorable and moving event each year.

Although summer has just ended, planning for the next season is already under way, and the Camp Raanana staff looks forward to welcoming many new and returning campers next year. Brochures for the 2011 camp season will be available in January. For questions about Camp Raanana, contact Deborah Huerta at deborahhuerta@jccfed.org or 971-0990. ■

Hebrew Day School hires new staff

Dina Shtull, special to the Wjn

Hebrew Day School welcomes new staff to its academic and administrative team. New teachers include Caroline Nathans and Michal Carmon. Caroline Nathans has been hired as Hebrew Day School's resource specialist to provide academic support to individual and small groups of students, as recommended by the Student Support Team.

Caroline Nathans has been teaching in elementary schools since 1990. She has teaching certificates in elementary education from the states of Maryland and Michigan. Prior to moving to Ann Arbor, Nathans was an elementary school teacher in Baltimore County, Maryland, where she taught second through the fifth grades. In Ann Arbor she taught at Eberwhite Elementary School as a long-term substitute in a variety of positions, including third grade teacher, special education teacher, and resource teacher for all grades. Nathans has a law degree from University of California, Hastings College of Law. Her undergraduate degree is from Brown University. "I am delighted to be joining the Hebrew Day School community," says Nathans. "I am impressed by the energy, commitment, and expertise of Hebrew Day School teachers and staff, the high level of parental involvement, and the enthusiasm and accomplishments of the children."

Caroline Nathans

Michal Carmon has been hired as a kindergarten teaching associate who will teach introductory Hebrew to the children. A native of Israel, Carmon has a BA in education from Haifa University. She has been a substitute teacher at Hebrew Day School for Hebrew and Judaics. Carmon is a graphic designer who worked for a variety of companies in Israel. She also volunteered in Israel in a day care center and in a program for children with special needs. "Being a student in the Gan is an important early experience for shaping a child's love of Judaism and our traditions," says Carmon. "I look forward to entering this warm and nurturing community and to the opportunity of contributing to the children's Jewish education."

Michal Carmon

Administrative staff members have been hired to assist with development, recruitment, and marketing.

Kelly Overend began at HDS in the spring of 2010 as a development associate to support the school's 36th anniversary campaign. Overend has a Graduate Certificate in Non-Profit Management from Eastern Michigan University (EMU). She did an internship in the development office at Perry Nursery School. Overend also has an MA in public administration and a BA in aviation management, both from EMU. She worked for many years for the Federal Air Marshal Service. "They say timing is everything," says Overend, "and given the economic climate, this timing could not have been better. After being a stay-at-home-mom for a few years, I was very fortunate to have found a job in my chosen career field. Everyone at HDS welcomed me very quickly as part of the family, and I even have my son around the corner at JCC's preschool. I feel very fortunate to have joined the HDS team and look forward to meeting all of the students and parents at the start of the new school year."

Kelly Overend

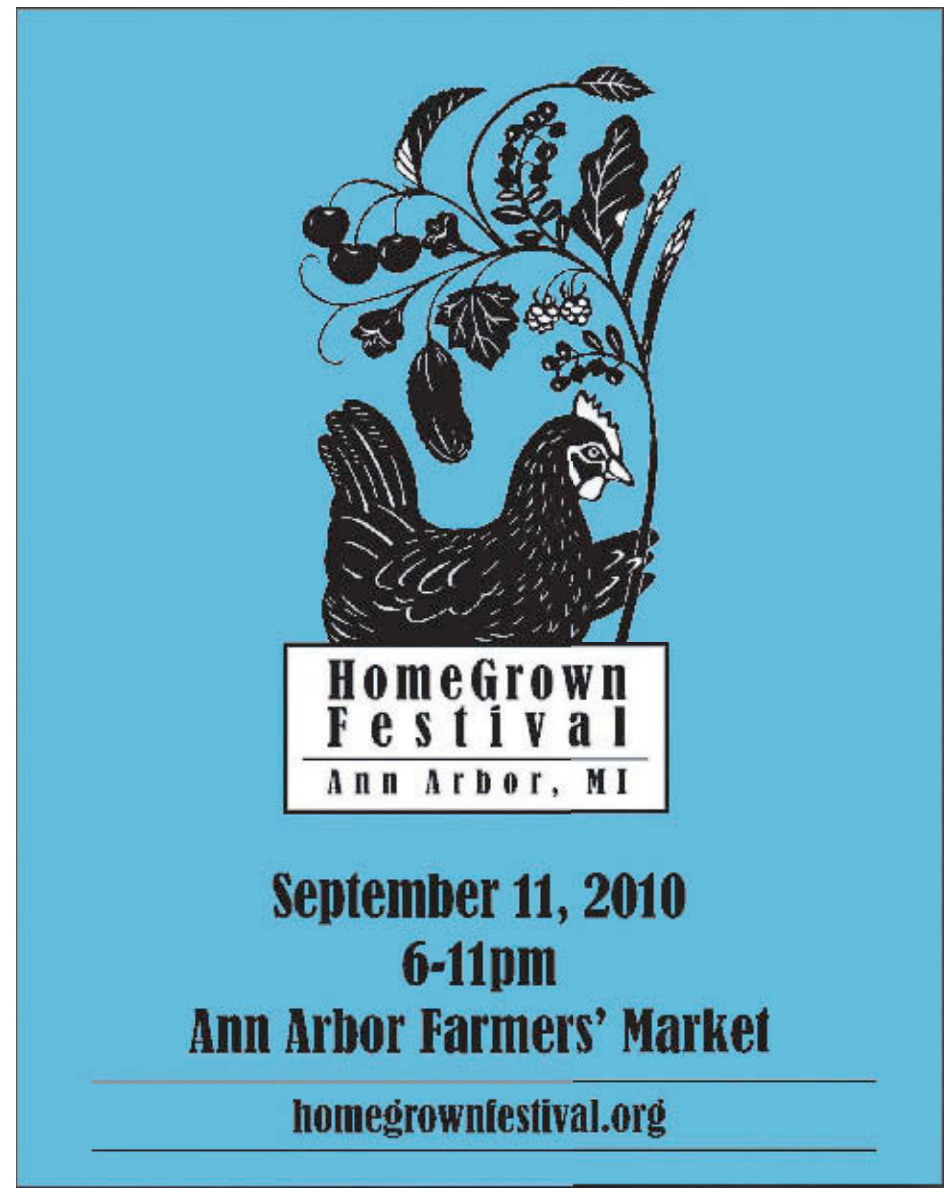
Nina Lavi has been hired as a development assistant to work alongside Kelly Overend in the area of database management. Lavi is a student at Washtenaw Community College, studying psychology. She has administrative experience in such areas as tracking inventory, managing billing, and processing transactions from positions with Tree Town Toys, Charles Reinhart Company, and the law firm of Moran, Raimi, Goethel, & Karnani. "I'm really excited to work at the Hebrew Day School," say Lavi. "My family has a long standing history with HDS and I look forward to working with such great people." Lavi, along with her brother Guy and sister Maya attended HDS in the mid-1990s.

Nina Lavi

Ilana Gafni has been hired as the school's recruitment and marketing associate. Gafni is currently self-employed and the owner of Paper Station, an Ann Arbor stationary and invitations business. Prior to running a business, she worked for almost 20 years as a software developer engineer for a number of software companies. Gafni has long-time connections to the Hebrew Day School. Two of her daughters attended the school. Her oldest grandson now attends the Chicago Hebrew Day school, and her granddaughter attends a Hebrew pre-school in Chicago. Says Gafni, "I am enthusiastic about the opportunity to join the team and contribute to the school's success." ■

Ilana Gafni

For more information about Hebrew Day School, see www.hdsaa.org or call 971-4633.



5770 in Israel: Diplomatic crises, but economic prosperity

By Leslie Susser

JERUSALEM (JTA)—For Israel, the Jewish year 5770 was characterized by ups and downs in relations with the United States, a virtual stalemate in Middle East peacemaking and growing international alienation.

Last November, after months of intense U.S. pressure, Prime Minister Benjamin Netanyahu declared a temporary freeze on new construction building in West Bank settlements—a move designed to create conditions for a renewal of peace talks with the Palestinians. But the freeze was only for 10 months, did not include some 3,000 units already started and did not apply to construction in eastern Jerusalem.

The Palestinians, convinced that President Obama would exert even heavier pressure on Israel on the core issues of dispute—borders, Jerusalem, Palestinian refugees and the nature of a future Palestinian state—without their having to negotiate, highlighted the lacunae and rejected calls to return to the peace table.

As a compromise, special U.S. peace envoy George Mitchell proposed indirect negotiations under U.S. auspices. By early March, both sides had agreed to "proximity talks," with Mitchell shuttling between Jerusalem and Ramallah. U.S. Vice President Joe Biden traveled to the region to announce the breakthrough, but during his visit an Israeli Interior Ministry planning committee approved plans for 1,600 new housing units in Ramat Shlomo, a Jewish neighborhood in Jerusalem on the east side of the pre-1967 border—what most of the world still considers the West Bank.

The move prompted the Palestinians to retract their agreement to participate in proximity talks and infuriated the Obama administration. U.S. officials blamed Israel for what they saw as a deliberate slight calculated to torpedo their peace efforts.

In an angry 43-minute telephone conversation, U.S. Secretary of State Hillary Clinton reprimanded Netanyahu, insisting that Israel freeze the Ramat Shlomo project and agree to discuss all the core issues in the proximity talks. Netanyahu explained that the planning committee's announcement had taken his government by surprise as much as it had the Americans, made it clear that there would be no building in Ramat Shlomo for at least two years, and agreed to put the core issues on the table.

Parallel to the U.S.-led peacemaking endeavor, the Palestinians stepped up unilateral efforts to create a framework for statehood, focusing on law and order, economic viability and institution building. Palestinian Authority Prime Minister Salam Fayyad made no secret of his intention to have "a well-functioning state in just about every facet of activity" by mid-2011, irrespective of whether any peace agreement with Israel had been reached.

After weeks of bickering, the proximity talks finally were launched in early May, after the Palestinians received the go-ahead from the Arab League. Neither side expected to achieve much. It seemed both had agreed primarily to engage to avoid American censure.

With ties strained between Washington and Jerusalem, Obama invited Netanyahu to the White House for a meeting that was to patch up the strains in the relationship and provide a positive image in contrast with an earlier, low-profile meeting in March that included no public component or photo op.

The meeting was delayed several weeks due to Israel's commando raid aboard a Gaza-bound aid flotilla from Turkey on May 31. But when the two leaders finally met on July 6, the two projected a public display of warmth. The meeting resulted in no new pressure on Israel. Rather, the Americans exhorted the Palestinians to move from proximity talks, which were not making headway, to direct negotiations between the parties—the position favored by Israel.

The meeting also cleared up earlier tensions over Israel's presumed nuclear weapons' program. In late May, the United States had backed the final communique of a monthlong Nuclear Non-Proliferation Treaty Review Conference calling for a nuclear-free Middle East and calling specifically on Israel to sign the NPT.

In their meeting, Obama assured Netanyahu that despite his long-term vision of a world free of nuclear weapons, the United States would continue to back Israel's policy of nuclear ambiguity under which Israel does not confirm or deny possession of nuclear weapons or sign the NPT.

Although Israel and the United States were in agreement that Iran must not be allowed to develop nuclear weapons, Israel was skeptical about the international community's will to take significant action to prevent it. In mid-February, the chairman of the U.S. joint chiefs of staff, Adm. Mike Mullen, came to Israel to underline Washington's opposition to a pre-emptive Israeli strike on Iran.

"I worry a great deal about the unintended consequences" of an attack against Iran, Mullen said. The prospect of an Israeli strike, however, significantly diminished following the adoption in early June of new, tougher sanctions against Iran by the U.N. Security Council.

Perhaps the year's most prominent development was a major erosion of Israel's international standing. The downward trend began with the Goldstone report on the Gaza war, released in September 2009, which accused Israel of possible "war crimes" and "crimes against humanity" in its war with Hamas in Gaza in December 2008 and January 2009.

Although the report was widely dismissed as biased and deeply flawed, the damage to Israel's image was devastating, and critics of Israel used the Goldstone report to hammer away at its reputation.

The Israeli military refuted some of the report's central accusations, but the perception that Israel used disproportionate force to quell the rocket fire from Gaza remained embedded in international public opinion.

An early manifestation of new boldness among Israel's European critics came last December, when Swedish Foreign Minister Carl

Continued on next page

Looking back: A review of the news highlights of the Jewish year 5770

By JTA Staff

OCTOBER

JIMENA, Jews Indigenous to the Middle East and North Africa, launches a visual history project in which former refugees now living on the West Coast can share their stories. Meanwhile, the American Sephardi Foundation is conducting similar interviews of New York-area residents.

Experts on intolerance suggest to the U.S. Helsinki Commission that schools adopt more curriculum that promotes tolerance of minorities, including Jews.

The U.N. Human Rights Council votes to reopen the Goldstone report, which accuses Israel and Hamas of committing war crimes and possible crimes against humanity during their confrontation in the winter of 2008-09.

NOVEMBER

Israeli Prime Minister Benjamin Netanyahu announces a 10-month freeze on settlement construction in the West Bank. U.S. Secretary of State Hillary Rodham Clinton describes the move as "unprecedented" and says it would help advance the Israeli-Palestinian peace process. Some Palestinians reject the freeze because it does not include construction in eastern Jerusalem and allows for the continuation of construction projects already in place.

In Rio de Janeiro, a diverse crowd of 800 Jews, homosexuals, Afro-Brazilians, Gypsies, students, human rights activists and members of several other groups protest Iranian President Mahmoud Ahmadinejad's visit to Brazil.

DECEMBER

The European Union officially calls for a divided Jerusalem, which would serve as the capitals of both a Jewish state and a Palestinian state. The Israeli Foreign Ministry condemns the EU's move and calls for more pressure on the Palestinians to resume talks.

Cuban authorities arrest Alan Gross, a contractor who works with Cuban Jewry and was in the country to visit Jewish non-profit organizations, and accuse him of being a spy. American officials insist that the charges against Gross, who was in Cuba on U.S. business, are false. In July, U.S. Secretary of State Hillary Rodham Clinton would urge the Jewish community to work for his release.

President Obama accepts the Nobel Peace Prize and scientist Ada Yonath receives the chemistry prize, becoming the first Israeli female Nobel laureate.

Yuri Foreman, a rabbinical student, becomes the first Orthodox Jewish boxer in more than 50 years to win a world championship when he decisions Daniel Santos for the World Boxing Association super-welterweight crown. In June, Foreman, a Belarus native living in Brooklyn, N.Y., via Israel, would lose in his first title defense and for the first time as a pro when he is stopped in the ninth round by four-time champion Miguel Cotto before a crowd of more than 20,000 at Yankee Stadium.

JANUARY

Israeli Prime Minister Benjamin Netanyahu announces the construction of a border fence with Egypt to help prevent illegal immigration, saying that illegal immigration is a huge threat to Israel's economic and social livelihood.

President Obama delivers his first State of the Union address. Many Jewish groups are upset over his lack of specifics on health care and the threat of Iran.

After a devastating earthquake in Haiti, Jewish nonprofits mobilize to provide aid. Israeli volunteers, officials, nongovernment organizations and industries maintain a long-term presence in Haiti to help with rebuilding and relief efforts.

Uganda proposes legislation outlawing homosexuality, prompting the American Jewish World Service to mobilize against the bill.

FEBUARY

In a speech at the University of California, Irvine, Israel's ambassador to the United States, Michael Oren, is interrupted continually by protesters and ultimately forced to prematurely conclude his remarks. The school eventually recommends a one-year suspension for its Muslim Student Association, which is named as the group behind the heckling. In between, at a three-hour meeting in March of the University of California Board of Regents, hundreds show up to decry the recent spate of racist, homophobic and anti-Semitic violence plaguing University of California campuses from Davis to San Diego; UC President Mark Yudof calls the unrest "the worst incidents of racism and intolerance I've witnessed in 20 years."

Due to Israel's stringent standards for competing, Israel sends just three of its athletes to the Olympic Winter Games—its smallest delegation in 12 years. At the Vancouver Games, a U.S. Jewish ice dancer, Charlie White, teams with Meryl Davis to win a silver medal.

The assassination of a Hamas operative at a Dubai hotel by agents thought to be from Israel and bearing forged passports from European Union countries and others friendly with Israel prompts outrage among many of Israel's friends and results in the expulsion of Israeli diplomatic personnel from a variety of countries.

MARCH

Israel's half-century jinx at the Oscars continues when Ajami, a gritty film about the Jewish-Arab tensions in the mixed quarter of Jaffa, loses out for best foreign language film. Three Jewish-themed films vying for the best picture nod—Inglourious Basterds, A Serious Man and An Education"—also are passed over. Christoph Waltz takes the Oscar for best supporting actor for his portrayal of Hans Landa, aka The Jew Hunter, in Inglourious Basterds.

On the day of U.S. Vice President Joe Biden's arrival in Israel for talks, Israel announces plans for 1,600 new housing units in eastern Jerusalem. Israeli Prime Minister Benjamin Netanyahu says the announcement takes him by surprise as well and he offers an

Continued on next page

5770 In Israel, continued from previous page

Bildt led an initiative to have the EU recognize East Jerusalem as the capital of a Palestinian state—a move eventually quashed by Israel's European allies, with France, Germany and the Czech Republic playing dominant roles.

Israel suffered another major PR setback when agents believed to be from the Mossad intelligence agency were accused of using forged foreign passports in the January assassination in Dubai of Mahmoud Mabhouh, a senior Hamas official involved in arms smuggling. Several countries expelled Israeli diplomats. Israel has neither confirmed nor denied its involvement in the assassination.

The year's worst PR disaster for Israel came in the May 31 flotilla incident: Nine Turkish citizens were killed when Israel intercepted a ship carrying aid material bound for Hamas-controlled Gaza, which was under Israeli blockade. Though Israel released videos showing its soldiers were attacked when they boarded the ship, a worldwide storm of protest erupted. The anger against Israel resulted in the first-ever Israeli commission of inquiry with an international presence and the easing of Israel's blockade of Gaza.

The main diplomatic casualty of the flotilla affair was Israel's already strained strategic relationship with Turkey. In 2008, the two countries had been close enough for Ankara to mediate between Israel and Syria. But since the war with Hamas in Gaza, Turkey, a key regional power broker with an Islamist government, had been vehemently critical of Israel while ostensibly moving away from the West and edging closer to Iran.

Relations between Israel and Syria, Iran's closest ally, oscillated between hopes for a resumption of peace talks and fears of war. French President Nicolas Sarkozy tried his hand at mediation, hosting both Netanyahu and Syrian President Bashar Assad at a multinational conference last November. But the two never met, and by early April Sarkozy had given up, complaining to Israeli President Shimon Peres about Netanyahu's lack of cooperation.

The Syrians had insisted that Netanyahu first commit to Israeli withdrawal from the Golan Heights as a basis for negotiations, a demand the Israeli prime minister rejected. Tensions flared in early February, with Assad accusing Israel of leading the region into war, and then again in May, with Netanyahu charging that Iran was trying to drag Israel into war with Syria.

Despite Assad's talk about "strategic" readiness for peace with Israel, the Syrians continued to transfer sophisticated weapons to the Shiite Hezbollah militia in Lebanon. Of particular concern to Israeli military planners was the supply of GPS-guided M-600 missiles, which for the first time gave Hezbollah the capacity to pinpoint specific targets in Israel as far away as Tel Aviv.

Iran also tried to supply Hezbollah by sea. On Nov. 3, 2009, Israeli naval commandos intercepted a cargo of more than 3,000 Iranian-made rockets destined for Hezbollah on the Francop, an Antigua and Barbuda-flagged vessel sailing from the Iranian port of Bandar Abbas.

In the face of the growing threat from the Iranian axis—Iran, Syria, Hezbollah and Hamas—Israel significantly augmented its missile and rocket defenses. In January, the Iron Dome system designed to intercept short-range projectiles passed final tests, and in June Israel launched the Ofek 9 spy satellite, enhancing intelligence gathering over Iran.

Moreover, despite the political differences, Israeli-American defense ties remained strong and intimate. For example, in late October 2009, the two armies jointly tested the interoperability of their highly sophisticated defense systems against incoming ballistic missiles.

Despite its diplomatic difficulties and strategic challenges, Israel's economy prospered, with the most dramatic development the discovery in June of a huge natural gas reserve off the Israeli coast. The field, called Leviathan, is estimated to contain about 15 trillion cubic feet of gas, nearly twice as much as the adjacent Tamar field discovered the year before.

According to Infrastructure Minister Uzi Landau, Israel now has enough gas to supply all its needs "for the next 50 to 70 years." Experts have described the finds, which could contain as much as one-fifth of America's known gas reserves or twice that of Britain's, as a potential geopolitical game-changer.

As a mark of its increasing economic power, Israel was admitted in May to the OECD, which incorporates the world's most developed nations. Netanyahu described Israel's admittance as a "seal of approval" that would attract investors.

And despite the continued aftershocks of the international economic crisis, Israel's economic performance remained robust, with growth of 3.4 percent in the first quarter of 2010 following the 4.4 percent growth of the last quarter of 2009. ■

Looking Back, continued from previous page

apology—which Biden accepts, but other U.S. officials continue to press the issue.

With tensions still high over the Jerusalem building flap, AIPAC speakers at the organization's annual policy conference call on the Obama administration to keep disagreements with Israel behind closed doors—an approach rejected in an otherwise friendly speech by U.S. Secretary of State Hillary Rodham Clinton.

President Obama's massive overhaul of the U.S. health care system draws praise from most Jewish groups.

APRIL

A plane crash in Russia kills Polish President Lech Kaczynski and 96 other members of the Polish elite. Amid weeks of condolences and reflections sent by heads of state, including Israeli President Shimon Peres, many reflect on Kaczynski's positive impact on Polish-Jewish relations.

Olympic swimmer Jason Lezak and wrestler Bill Goldberg are among seven prominent Jewish sports figures inducted into the National Jewish Sports Hall of Fame.

The volcanic ash cloud over Iceland effects 6.8 million passengers, including 48,000 people stranded traveling between Europe and Israel.

MAY

The Israeli author Amos Oz is the first recipient of a new literary prize awarded at the 2010 International Book Fair in Turin.

President Obama announces the nomination of solicitor general Elena Kagan to fill a vacant seat on the U.S. Supreme Court. Her confirmation by the U.S. Senate in August marks the first time that three women and three Jewish members serve on the high court at the same time.

Indirect peace talks between Israel and the Palestinians begin.

JUNE

Kosher meatpacking executive Sholom Rubashkin is sentenced to 27 years in a federal prison for his conviction on federal financial fraud charges. Earlier in the month, Rubashkin was acquitted on 67 counts of child labor violations.

Nine Turkish passengers on board a flotilla of ships seeking to break the international blockade of Hamas-controlled Gaza are killed after attacks on Israeli soldiers who boarded the ships. An estimated 36 additional rioters, as well as seven Israeli soldiers, are injured in the confrontation. Many political, religious and cultural leaders worldwide condemn Israel's actions, but Israeli officials and pro-Israel groups defend the raid as a legitimate attempt to thwart Hamas.

Veteran White House correspondent Helen Thomas says that Jews living in Israel should "get the hell out of Palestine." Thomas later issues an apology and resigns.

The U.N. Security Council passes new and stronger sanctions against Iran, with 12 of its 15 members voting in support. The new sanctions package isolates the regime until the country's nuclear development becomes more transparent. AIPAC applauds the sanctions and urges organizations such as the European Union to adopt similar policies.

The Israeli Supreme Court's decision that segregationist practices against Sephardic girls in a haredi Orthodox school are discriminatory adds to the tension between secular and religious Jews.

JULY

President Obama and Israeli Prime Minister Benjamin Netanyahu meet at the White House, capping months of tensions between the two administrations over settlements and the timing of construction in eastern Jerusalem. Meant to heal the rift, the meeting is reported by both sides as overwhelmingly positive.

Israeli Knesset member David Rotem introduces a conversion bill that would consolidate ultimate authority over conversions in the office of the Chief Rabbinate. Diaspora Jewish leaders from the North American federation umbrella group and the Conservative and Reform movements say the measure would be disastrous for the unity of the Jewish people and could disqualify converts from the Diaspora as Jews or render them ineligible to make aliyah. Netanyahu concurs, and a deal is reached to postpone any vote on the bill for at least six months.

In one of the most-watched interfaith marriages ever, Chelsea Clinton marries Marc Mezvinsky, a Jewish hedge-fund trader, in a ceremony that includes a chupah and ketubah, as well as the Jewish tradition of the breaking of the glass. A minister and rabbi co-officiate. The groom wears a tallit and kipah. ■

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Hillel students and professionals gear up to face anti-Israel campus activism

By Sue Fishkoff

ST. LOUIS (JTA)—Amanda Boris is nervous about what she'll face when classes resume at the University of Wisconsin later this month.

"There's an uncomfortable amount of anti-Semitism on my campus," said the incoming senior. Last year, her campus newspaper ran an ad from a notorious Holocaust denier for several weeks, despite protests from the Jewish community. More troubling, she said, were the anonymous posts that appeared under the ad, stating that the Jews "deserved it" and they "better watch themselves." And a professor who teaches an introductory course on the Middle East makes "openly false statements about Israel," she charged.

Boris told her story to a group of Jewish students who joined some 300 of their peers from August 11–15 at Washington University in St. Louis at the Hillel Institute, a summer training session designed to help them prepare for Jewish engagement work on campus.

A big part of that work is learning how to respond effectively to anti-Israel activities on campus.

Such activity has been on the rise on North American campuses for several years, but pro-Israel activists say last year was different: The new campaigns are better organized, more prevalent and more vitriolic.

This summer, a number of national Jewish organizations, including Hillel, held training sessions to help their students and staff prepare for what is expected to be an even more targeted anti-Israel campaign this coming year.

"In the Jewish community there's a lot of fear and anxiety, and that lands on our campuses, on our students," said Hillel President Wayne Firestone at the gathering's plenary session August 11.

"We have seen things on campus, last semester in particular, that are really ugly," he told the crowd. "We can imagine what we'll face when we return this fall." Whereas past years might have involved handfuls of anti-Israel students passing out photocopied flyers, last year saw a high-tech traveling exhibit of Israel's separation barrier, complete with an embedded plasma TV showing anti-Israeli images.

And as part of the Boycott, Divestment and Sanctions campaign, efforts to bring resolutions calling for divestment from companies doing business with Israel were noted at more than half a dozen campuses—a new tactic in the anti-Israel movement that targets student governments.

Only one of those proposed resolutions passed, in a non-binding student body vote at Evergreen State College in Olympia, Wash. But every time such a bill is put forward, Hillel activists say, the charged atmosphere it creates leaves lasting wounds.

When the student government at the University of California, San Diego voted on a divestment bill in April (see sidebar), Hillel campus director Keri Copans noted some Jewish students standing on the other side of the room with the pro-divestment crowd, even as most Jewish students stood with her in opposing the bill.

As a professional charged with helping students develop all aspects of their Jewish identities, Copans said she found the physical divide painful.

"Divestment bills come and go, but these are Jewish students," she said. "I want them to have positive Jewish experiences, and that's not what they get by being glared at across the room."

Asking students to act as Israel advocates along with all the other things they do at college isn't easy, activists say. "Our students are coming to school to learn, and now they're expected to defend," said Roz Rothstein, co-founder and CEO of StandWithUs , a Los Angeles-based international organization that describes itself as working to ensure that Israel's side of the story is being told on campuses and in other public spheres. "Israel is the target, but Jewish students who stand up for Israel also become the target."

In mid-August, StandWithUs flew 40 of its campus leaders to Oxnard, Calif., for a training session, and the organization will host another session in November for 150 students. J Street U, a self-described pro-Israel advocacy organization with a network of supporters on about 40 campuses, sponsored its first student leadership conference in late May outside Baltimore, where work to counter the anti-Israel sanctions campaign was addressed along with other concerns. And AIPAC, the American Israel Public Affairs Committee, offers such sessions throughout the year.

"We want to enable students to open up these difficult conversations on campus," said Daniel May, J Street U's national director.

"Everyone's concerned, and that's good," said Rothstein of StandWithUs. "Once the year begins, everyone's work on this will merge and hopefully strengthen the students." AIPAC declined to speak about the issue on the record.

Israel advocacy is a nuanced issue, say Jewish campus professionals, and that can be divisive.

"For the average student, Israel is a problem—and they don't want more problems," said Michael Faber, longtime Hillel executive director at Ithaca College in Ithaca, New York. "It makes that leg of their Jewish identity wobbly."

Students with varying religious and political views are being asked to stand together for Israel's right to exist as a Jewish and democratic state, and that can bring them into conflict with other friends and other causes, activists say.

"College is emblematic of what's happening in the general society -- Israel both unites and divides the Jewish people. That's what we're wrestling with," said Rabbi Adam Naftalin-Kelman, Hillel's executive director at the University of California, Berkeley, which also faced a protracted struggle over a divestment bill last spring. "For me, pro-Israel is someone who wants to develop a deep, meaningful, mature, loving relationship with Israel. How this is manifested may be different for different people." But students active in Jewish affairs say it's something they face whether they want to or not. "We were very affected by the divestment struggles at Berkeley and San Diego, and we're fully aware it is coming to our campus," said Raquel Saxe, who is beginning her sophomore year at the University of California, Los Angeles.

Firestone also weighed in on the issue. "We want the students to be prepared, not paralyzed with fear," the Hillel executive said. "We are in the identity-building business, and the Israel issue is one we are standing up for."

During the Hillel Institute in St. Louis, some 80 Hillel professionals arrived early to take part in a 24-hour simulation exercise in which they played various roles on a mythical university campus faced with a divestment bill and a boycott of visiting Israeli professors.

The techniques used in the simulation are included in an Israel Advocacy Playbook that Hillel distributed at the conference and plans to give every Hillel campus professional.

"The group that went through this exercise together now has a common language," said Chicago educator Carl Schrag, who developed and ran the exercise on behalf of the Israel on Campus Coalition. "When BDS [the sanctions campaign] hits—and I presume it will—hopefully they'll remember they're not alone."

Coalition building is key to Israel advocacy work on campus, say those involved in leading such efforts. It shouldn't come down to Jewish students against the rest of the campus community, they add -- and as interfaith efforts increase on more and more campuses, Jewish students should find themselves less isolated.

Allison Sheren, now Hillel program director at the University of Michigan in Ann Arbor, says that things were different five years ago as divestment efforts hit her campus when she was a student.

Now she points to a "MuJew" program—a Jewish-Muslim alternative spring break option on her campus that has brought Jewish and Muslim students together on social action projects for the past three years. "There's a real focus on dialogue, on partnerships," Sheren said. "When Israel issues come up, even if there are disagreements, there is discussion."

Samantha Shabman, a student at George Washington University in Washington, says she'll "defend Israel until the day I die," but at the same time she notes that her school has a large Arab and Muslim student population she hopes the Jewish students will reach out to.

"We have to work together and show we respect each other," she said. ■

UC-San Diego Hillel director reflects on divestment battle

By Sue Fishkoff

ST. LOUIS (JTA)—Last April, Keri Copans, Hillel's campus director at the University of California, San Diego, learned that a measure was about to come before her student government asking the university to divest from companies that do business with "occupying" powers.

The bill didn't mention Israel by name—but everyone knew that was its target.

Copans got the call on a Sunday night. The vote was set for the following Wednesday.

"A part of me was in denial for a couple hours," said Copans, who was hundreds of miles away in the San Francisco Bay area at the time and unprepared for the news. "I'm used to anti-Israel activities on our campus, but this was different."

Copans rushed back to San Diego the next morning, and she spent three days strategizing with her staff and student leaders about how to respond. "We met through the night," she recalled. "We went down the list of everyone in the student government, saying, OK, who knows this person? She's in your dorm? Great, go talk to her."

By that Wednesday evening, the Hillel students were exhausted from their lobbying efforts, Copans said. The meeting room was filled to capacity for the pre-vote discussion, which went on for hours.

"The hardest thing for me to see was the tension in the room," she said. "There were Jewish students on the other side, with people glaring at them. Some Jewish students sat in the middle—they didn't know how they felt. Others couldn't even be there. It was too much. It wasn't part of how they look at their Jewish identity." The bill ended up going to committee, and another public forum was held the following week. Efforts to pass the measure eventually fizzled out—an outcome that Copans attributes to the perception of how divisive the measure was to the campus community.

The trouble wasn't over yet. Two weeks later the Muslim Student Association on campus sponsored its annual "Israel is Apartheid" week, complete with a 50-foot-long reproduction of Israel's separation wall and anti-Israel images blasting from a plasma TV set embedded in the display.

Compared to that sophisticated campaign, Copans said, the Jewish response—a line of students wearing T-shirts with the slogan "I'm pro-Israel, pro-Palestinian and pro-peace"—looked very weak. Even so, she said, "Only the most pro-Israel students felt comfortable standing there on the front lines."

Afterward, the school's chancellor met with Copans and a delegation of Jewish students and issued a statement declaring the university's neutral stance on the week's events. The vice chancellor for student affairs told Copans that the Muslim students had worked hard to put on their event and to line up faculty support for it. The Jewish students could do the same, the vice chancellor said.

"I thought, she's right. We need to be more strategic and get our message out to the wider campus," Copans said.

At the end of the school year, Hillel and Tritons for Israel, the student pro-Israel group on campus, organized a retreat to plan for the fall. In addition, a pro-Israel faculty group has come together to support the Jewish students if Israel again comes under attack. However, Copans warned, they have to tread carefully. Countering anti-Israel messages on campus is the students' responsibility, and while she wants them to know Hillel and other groups are there for them, it's up to the students to decide what to do.

That position is not an easy one to convey to outside Jewish organizations, she added. Many Jewish leaders called Copans wanting to get involved. She tried to hold them off, she said, but wasn't always successful.

"Groups from the outside swoop in and expect students to clean up the mess, but the students live on this campus—an hour after a protest, they sit with people from the other side," she said. "The students knew what they wanted to do. The outside groups feel the students won't do it right, but we need to let them do it themselves."

Copans called the task of navigating the divestment bill struggle and its aftermath "the hardest thing I've had to do as a Hillel professional." But she, her staff and the students got through it.

Now she wants to be better prepared and, more important, to make sure that such crises do not take focus away from Hillel's overall mission of helping students develop a well-rounded Jewish identity.

"We need to give our students the tools they need to combat divestment, but we have to be careful," she said. "There are Jewish students who feel left out by this. Jewish life on campus can't just be about fighting divestment."

Op-Ed: The Shoes of Majdanek

By Michael Berenbaum

LOS ANGELES (JTA)—Reports of a fire at Majdanek that damaged the barracks housing hundreds of thousands of shoes of the Jews murdered in the death camp should cause us to shudder. Something monumental has been lost.

A word about Majdanek: The camp is situated in a valley just outside the major town of Lublin, in proximity to Little Majdan, from which it derived its name. It was situated in the Polish territory annexed to the Third Reich. During the war, it was part of Germany proper.

Majdanek was captured whole in July 1944. Unlike at Auschwitz, the Nazis had no time to evacuate the camp or to burn its contents. Its liberation was featured on the front page of The New York Times. H.W. Lawrence, a correspondent for the Times, wrote: "I have just seen the most terrible place on Earth." These revelations were not given much credence. The very existence of something as awful as a death camp seemed impossible. Even graphic films of the camp shown in Britain and the United States were dismissed as Soviet propaganda.

Because Majdanek was captured whole, those who visit the death camp see far more than they might see at Auschwitz. As any visitor to the camp will tell you, Majdanek is more primitive, more actual, more real and more powerful.

Shoes

Visitors to Majdanek would walk through the barracks of shoes, the shoes of the 500,000 Jews from the various ghettos and camps who entered but did not leave. To me, that barracks was the most powerful part of a visit to Majdanek, more moving even than the gas chambers and crematoria that one sees intact at the top of the hill, more powerful still than the pyramid of ashes that form a mountain just outside the gas chamber.

Moses Schulstein, the great Yiddish poet, wrote of these shoes in his poem "I Saw a Mountain":

I saw a mountain
Higher than Mt. Blanc
And more Holy than the
Mountain of Sinai.
Not in a dream. It was real.
On this world this mountain stood.
Such a mountain I saw —
of Jewish shoes in Majdanek. …

Hear! Hear the march.
Hear the shuffle of shoes left behind
— that which remained.
From small, from large, from each
and every one.
Make way for the rows — for the pairs,
For the generations — for the years.
The shoe army — it moves and moves.

"We are the shoes, we are the last
witnesses.
We are shoes from grandchildren
and grandfathers.
From Prague, Paris and Amsterdam.
And because we are only made of
stuff and leather
And not of blood and flesh, each one
of us avoided the hellfire.
We shoes — that used to go strolling
in the market
Or with the bride and groom to
the chuppah,
We shoes from simple Jews, from
butchers and carpenters,
From crocheted booties of babies
just beginning to walk and go
On happy occasions, weddings, and
even until the time
Of giving birth, to a dance, to
exciting places to life...
Or quietly — to a funeral.
Unceasingly we go. We tramp.
The hangman never had the chance
to snatch us into his
Sack of loot — now we go to him.
Let everyone hear the steps, which
flow as tears,
The steps that measure out
the judgment."
I saw a mountain
Higher than Mt. Blanc
And more Holy than the Mountain
of Sinai.

The shoes of Majdanek are rotting. They smell. The rot and the smell viscerally illustrate the distance that stands between that time and our time. They bear witness to the erosion of time, which we want to decouple from the erosion of memory.

In a barracks adjacent to the barracks housing the shoes, the visitor files past the uniforms of men and women, even of children who lived in this camp, who died in this camp. Human beings once wore those uniforms and those shoes; once, they were alive; now, they are dead. One can sense their absence; the visitor must imagine their presence.

How did the shoes and uniforms arrive at Majdanek?

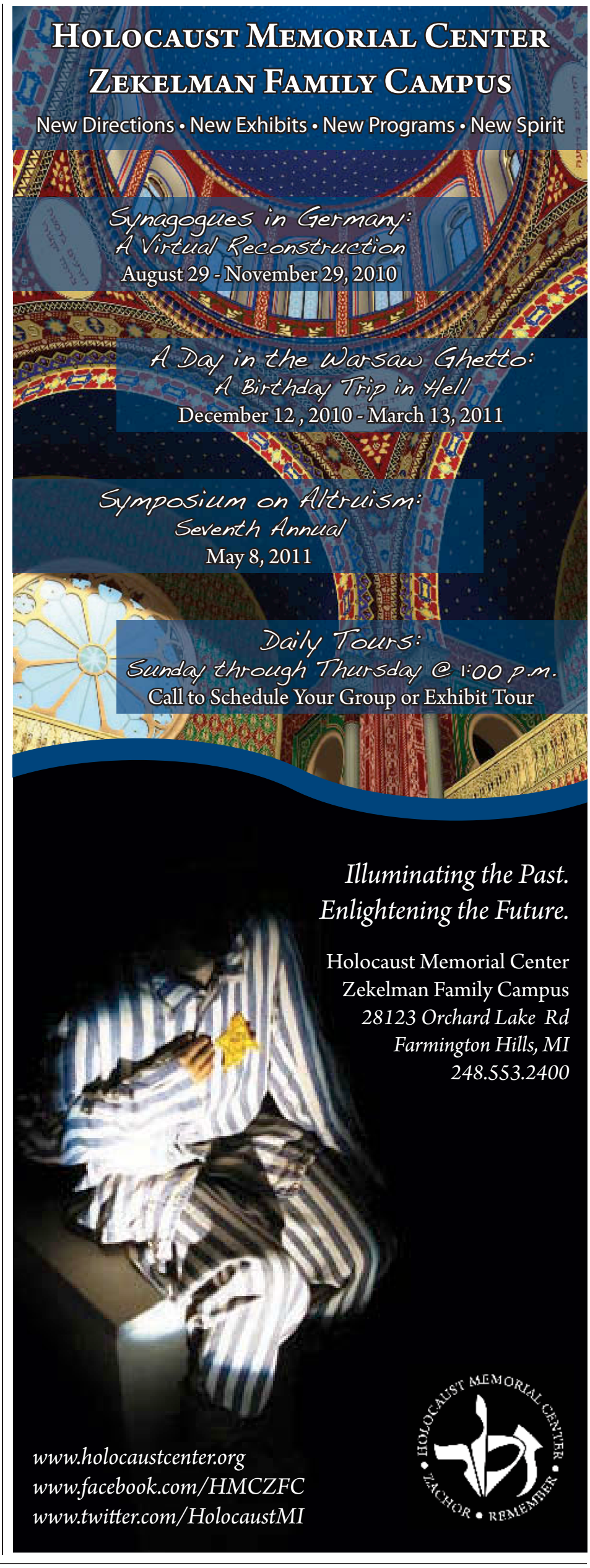
Majdanek was the place where the warehouses from Aktion Reinhard (Operation Reinhard, the Nazis' code name for their plan to exterminate Polish Jewry) were located, where the clothing and valuables taken from the prisoners were collected, sorted and stored, and shipped back into Germany.

The death camp was also the headquarters for the destruction of regional ghettos and the place of supervision for the Aktion Reinhard camps — Sobibor, Belzec and Treblinka.

So much was lost in the fire – the material remains of the people who were consumed there and elsewhere by fire, and whose burial place was the sky.

I cried when I heard of the flames that consumed those shoes, and then I thought again. Perhaps after 66 years of bearing witness to the hell fire, the shoes – made of fiber and leather – were reunited with the grandfathers and grandchildren from Paris, Prague and Amsterdam, the men, women and children of flesh and blood.

Michael Berenbaum is a professor of Jewish studies and director of the Sigi Ziering Institute: Exploring the Ethical and Religious Implications of the Holocaust at the American Jewish University in Los Angeles. He was the project director for the creation of the U.S. Holocaust Museum and is the former director of its research institute.



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Tourists flocking to Israel at record pace

By Marcy Oster

JERUSALEM (JTA)—Israeli tour guide Yossi Weiss was leading two busloads of American Christian pilgrims on a tour of Jerusalem's Old City when he noted how difficult it was to move around.

The Jewish Quarter was so crowded and busy Monday as the group visited the

Temple Mount, Robinson's Arch and other famous sites, observed Weiss, who recently was named chairman of the Israel Tour Guides Association.

It was one sign of the record year Israeli tourism is having.

Despite the hand-wringing over Israel's image overseas, the political direction of the Jewish state and the persistence of the Israeli-Palestinian conflict, visitors are continuing to flock to Israel—more than ever.

In the first half of 2010, some 1.6 million tourists visited Israel, setting a new record, according to the Israeli Tourism Ministry. It constituted a 39 percent increase over the same period of 2009, which included the Gaza war, and a 10 percent increase from the first half of 2008, Israel's previous record year for tourism.

"Israel is a sought-after tourism product," said Oren Drori, senior deputy director general at the Tourism Ministry, adding that there is a wide gap between Israel's political image and its actual image.

Despite the gains over last year, the number of visitors for 2010 is only slightly ahead of where the numbers were 10 years ago, before the start of the second Palestinian intifada, according to Ami Etgar, director general of the Israel Incoming Tour Operators Association.

Claiming that Israel can do better, Etgar said that "This is a country that every person in the world has a motivation to visit."

Furthermore, the record numbers have not translated into equal gains for Israeli hotels because many of the tourists are day trippers visiting from Egypt, Jordan, Cyprus and Turkey, according to Eli Gonen, president of the Israel Hotel Association.

The numbers also include the passengers on cruises that dock in Haifa and Ashdod ports. For nearly a decade, cruise ships did not stop in Israel due to ongoing security issues, but they have returned in recent months, and bookings have increased for 2011.

"We are glad that people are coming to visit the country," Gonen said. "We hope they will come again and stay longer."

Industry experts attribute Israel's tourism boom to several factors:

- Israel has changed its aviation policies to allow more airlines to land in the country, including charters and low-cost European carriers.
- The evangelical market is growing. Three-fourths of all visitors to Israel are non-Jewish, and 35 percent of those visitors define themselves as pilgrims, according to Drori.
- More Russians are coming, in part because Israel lifted the visa requirement for travelers from Russia in 2008. With the visa restriction now being lifted on Ukraine, visitors from that country are expected to grow, too.
- Tourism traffic from Latin America, particularly Brazil, has risen dramatically. A new El Al route established earlier this year between Tel Aviv and Sao Paulo has helped bring more visitors from South America. "It's a boom," Pilgrim Tours' operations manager Eduardo Kitay said of the agency's Spanish and Latin American pilgrimage tours. Kitay says the agency is so busy, it may have to turn away groups at the end of the year and into early next year.
- New tourism markets, such as the Far East and Eastern Europe, have begun to send more travelers, while tourist from Germany, England and France remain steady. North America remains the No. 1 source of tourists to Israel.

Tourism Ministry officials attribute their success in promoting Israel to implementation of the recommendations from a 2006 report by Ernst & Young on Israeli tourism. The report found that Israel has the potential to more than double the number of annual visitors, to between 4 million and 5 million per year, and the way to reach that point was to promote Israel's attractions while minimizing any negative feelings associated with its political developments.

The study propelled the Tourism Ministry to develop "intensive, segmented and focused" marketing and advertising campaigns to improve Israel's image as a tourism destination while targeting specific audiences, Drori said. Over the past year, targeted advertising campaigns have run in the United States, Russia, Germany, France, Britain, Scandinavia and Brazil, ministry officials said.

The manager of Tel Aviv-based Yarkon Tours, Joseph Mizrachi, says the main increase in bookings has come from Christian visitors. Jerusalem is the agency's main destination, in addition to such Christian religious sites as the Sea of Galilee (the Kinneret), the Jordan River, the Mount of the Beatitudes and Mount Tabor.

The surge in tourists also has benefited the Palestinian economy by sending visitors to the West Bank cities of Bethlehem and Jericho. Though Israeli passport holders are barred by law from entering areas fully controlled by the Palestinian Authority, known as Area A, the Tourism Ministry recently allowed Israeli tour guides into Bethlehem in preparation for leading tours there, and Israel is considering easing restrictions on Israeli visits to Palestinian areas.

Weiss, of the Tour Guide Association, says August and September do not look very promising now. The American market, which usually books well in advance, appears to be waiting until the last minute, he said, speculating that concerns about the economy could be the reason.

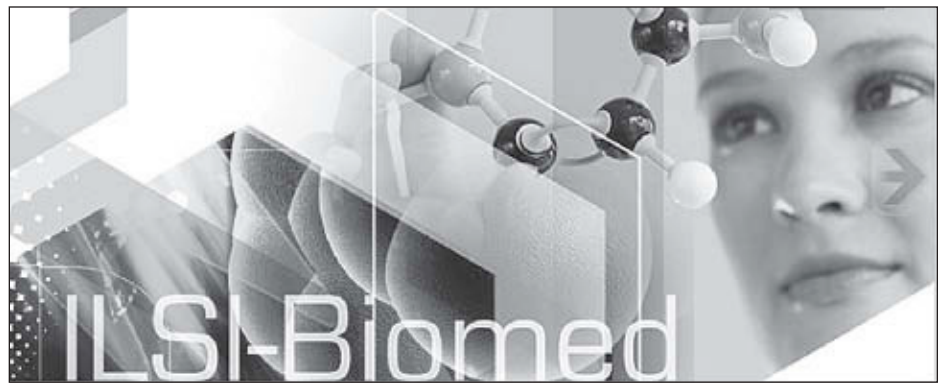
"It puts some uncertainty into the equation," he said. ■

Life sciences become big business in Israel

By Dina Kraft

TEL AVIV (JTA)—Yaron Aizenbud lays out in neat rows a set of patented titanium tools designed for back surgery, picks out a curved drill that matches the curve of a spine and a plastic model of vertebrae, and simulates how the drill is used to stabilize a damaged spine.

Aizenbud and the other founders of the small Israeli start-up Scorpion Surgical Technologies hope their medical devices will become a new solution for back operations,



particularly for people with osteoporosis, in some cases even eliminating the need for replacing ruptured discs.

Scorpion Surgical was among the hundreds of companies displaying their wares in a maze of rooms and bright lights at a recent biotech and life sciences convention in Tel Aviv. Among them were firms with homegrown advances in cell and gene therapy, imaging and heart disease drugs.

In its ninth year the conference, ILSI-BioMed, drew some 7,000 people, including international investors and industry leaders. It was the largest such industry gathering outside of the United States, according to conference organizers.

Aizenbud, a veteran of Israeli high-tech who has worked for IBM, Amdocs and a host of start-ups, spoke of the special satisfaction in switching gears to the life sciences.

"You feel the difference in what you are doing," he said. "This is about contributing something to the public."

The field of life sciences, an umbrella term that refers to medical devices, pharmaceuticals and biotechnology, has become big business in Israel. There are more than 1,000 companies, and another 80 join the field every year, according to industry estimates.

Last year, life sciences accounted for $6 billion in Israeli exports, mostly to the United States, making it one of Israel's biggest exports.

Israel tops the list of countries in medical device patents per capita and is fourth in the world for biotechnology patents per capita.

Observers credit Israel's success in this extremely competitive market to the nurturing ecosystem the country has produced to foster life sciences innovation. The ecosystem brings together a combination of top research at Israel's universities that transfers to companies, many of which get their start in state-subsidized "incubators." In 2000, the government designated life sciences a priority sector.

"My impression is there is both a lot of innovation here and a willingness to take high risks here, even in comparison to U.S. biotech," said Simeon Taylor, vice president of Cardiovascular and Metabolics Discovery Biology at Bristol-Myers Squibb, a major U.S. pharmaceutical company that had representatives at the ILSI-BioMed conference.

Over the years, Israel has built up a strong name internationally with a track record of success stories. Perhaps most well-known is the invention by the company Given Imaging of the PillCam, a capsule containing a camera that a patient can swallow, enabling the physician to see distinct portions of the gastrointestinal track.

And there are the potential blockbuster products coming on the market, like the drug to help treat schizophrenia developed by the Jerusalem-based company BioLineRx. The drug, BL-1020, helps reduce patient violence.

In June, BioLineRx signed an out-licensing agreement with a major U.S. pharmaceutical company for $335 million.

At the conference Kinneret Savitsky, the company's CEO, tried to put her company's success in a larger, national perspective.

"Research is in our blood," she said. "We think out of the box. It comes out of our way of life here."

The medical device business accounts for more than half of the life sciences industry in Israel. These technologies require less research than biotech and usually can be brought quicker to market—before investors become impatient.

The relatively long time it takes to build a success in pharmaceuticals and biotechnology makes the industry a high-risk, high-yield one.

Claudio Yarza, the partner in charge of life sciences for PriceWaterhouseCooper's Israel office, cautioned that although the industry has developed well in the past few years, the risk remains.

Even when a deal is made, Yarza said, it's not clear that the product will make it to market or become a success.

"Bio-tech is harder to succeed at than high-tech because the development stage is more complicated," he said. "Many high-tech companies start with an idea for a product, and it's already ready for development not awaiting more research. And in bio-tech we think we might have a new solution on our hands, but until trials are completed we cannot say it definitely does."

Debra Lappin, the president of the Council for American Innovation, said the United States needs Israeli know-how and thus should be welcoming to Israeli companies and the advances they bring.

"The new nature of innovation relies on partnerships," she said. "The U.S. is reliant on outsourcing its innovation, so we need to make sure the door is open because otherwise Israel will look elsewhere." ■

Ask the Expert: Why the shofar?

Question: Is there a reason we blow the shofar on Rosh Hashanah and not a real trumpet? I know it's traditional, but is there a reason that the shofar is so special?—James, Salt Lake City

Answer: Well, I don't want to toot the shofar's horn too much, James, but it really is pretty special. Allow me to explain.

In the Torah, we are given a commandment that on the first day of the seventh month (Tishrei), "you shall observe complete rest, a sacred occasion commemorated with loud blasts." (Leviticus 23:24) These loud blasts, or teruah, were understood by the rabbis to allude to the blasts of the shofar. So on Rosh Hashanah, we blow the shofar in order to fulfill this commandment. The biblical text doesn't go into precisely the reason that it's so important that we hear a teruah, but there are a few possibilities.

You might imagine that a shofar was chosen for Rosh Hashanah just because it was the only horn-like instrument that the Israelites had in the desert when they were given the commandments. But actually, the Torah mentions a number of instruments the people had with them, including silver trumpets, so the use of the shofar doesn't seem to have been borne from necessity.

The Bible contains many explicit references to the shofar, not just the Rosh Hashanah commandment. When the people receive the Ten Commandments from God on Mount Sinai, they hear a very loud blast of the shofar. We are commanded to blow the shofar not only on Rosh Hashanah, but also at the beginning of the Jubilee year. Warriors in battle and musicians in the Temple also blew the shofar.

The sound of the teruah is both earthly and Divine. It comes from an animal, but makes the same sound that was heard on the top of Mount Sinai when God addressed the people. Music can be celebratory, but the sound of the shofar is more than just a sound of jubilation. It is the sound of the presence of God, and the sound we use to cry out to God when we need God's intervention.

The Talmud struggles with the same question that you have, James. In Tractate Rosh Hashanah 16a we read: "R. Abbahu said: Why do we blow a ram's horn? The Holy One, blessed be He said: Sound before Me a ram's horn so that I will remember on your behalf the binding of Isaac, the son of Abraham, and to account it to you as if you had bound yourselves before me."

In this case, Rabbi Abbahu is claiming that the shofar is an allusion to the ram we read about in the story of the binding of Isaac, which is the Torah reading for Rosh Hashanah. The shofar reminds us of the sacrifice made by Abraham, and we use it to remind God of that same sacrifice, so that He will credit their good actions to us today. (Remember, in the end of that story, Abraham sees a ram and sacrifices it instead of Isaac.)

In your question you asked about why we don't use a real trumpet, and I think it's reasonable to consider that a trumpet is perhaps too technical for the function served by a shofar. Trumpets have evolved over time, and there are many different kinds of horns, from bugles to cornets to French horns to sousaphones. Those instruments are all regulated to sound a certain way.

A shofar is taken from a living being. Every shofar sounds different, just like every community and every listener is different.

For more insight on this issue, I contacted Rabbi Josh Feigelson, campus rabbi and senior director for educational initiatives at the Northwestern University Hillel. Rabbi Feigelson is a trained tubist, and he wrote to me about some of the differences between playing the tuba (a brass instrument, like a trumpet) and blowing the shofar.

"Pitch is not so much an issue in playing the shofar," he said. "You're not out to create a melody, which you are trying to do when playing the tuba. When I'm playing the shofar, I'm more focused simply on the sound."

He goes on to say that "The shofar isn't a musical instrument. It is a battle cry, or a mournful cry, but its symbolism comes from its sound and the fact that it is the shofar making the sound on the day of Rosh Hashanah. The tuba has no inherent symbolism, and its sounds are ultimately judged and understood within the context of a melody or a larger work."

Feigelson reminded me that shofars are notoriously stinky. Other brass instruments do not tend to carry quite the same level of aroma.

I also think there's something to be said for the primitive nature of the shofar. It is nature-made. It is simple. Many people think that a teruah sounds like a voice crying out. Isn't it appropriate for the instrument that calls us to reflect and repent to sound like a human voice?

All that said, did you know there are some pieces of classical music that call for the use of the shofar? Edward Elgar's oratorio "The Apostles" includes a shofar, and Lester Bowie, a famous jazz trumpeter, was known for sometimes playing the shofar with the Art Ensemble of Chicago. ■

For more information about Judaism and Jewish life, visit MyJewishLearning.com.

The second day of Rosh Hashanah: To be (in shul) or not to be

By Suzanne Kurtz

WASHINGTON (JTA)—Steven Levine is matter-of-fact about his family's upcoming plans for Rosh Hashanah.

At the dinner table with his wife, Leslie, everyone will share resolutions, round-robin style. He will take the day off from his job at the U.S. Olympic Committee and his three children won't go to school in order to attend synagogue.

But only on the first day—it is no two-day holiday for this family.

"It's all cost-benefit analysis," says Levine, 45, a risk-management director from suburban Denver.

The local public school is still open on the Jewish New Year and vacation time is tight at work. "With other obligations and commitments," he says, "we do the best we can."

"I suppose there's a bit of a feeling of guilt for not doing more, but I've rationalized it that the second day is not significant."

The Sages declared Rosh Hashanah a two-day holiday, or a "Yoma Arichta," one long day of 48 hours, to ensure that Jews everywhere were celebrating at approximately the same time.

During her time as a congregational Reform rabbi, C. Michelle Greenberg had a different experience: She was not expected to lead synagogue services—if the synagogue even had services—on the second day of Rosh Hashanah. Greenberg, 37, an educator now living in the San Francisco Bay area, says the second day often would become a chance for her "to celebrate as a participant" at another synagogue.

With its seemingly red-headed stepchild status outside the more traditional segments of the Jewish community, what is the significance of the second day of Rosh Hashanah, anyway?

When the ancient Israelites started celebrating the "head of the year" 2,000 years ago it was, in fact, a one-day holiday. But with no convenient wall calendar to indicate the actual day to celebrate, they relied on trustworthy witnesses to report to the Sages at the Sanhedrin, or Supreme Court, a new moon sighting. Shortly thereafter a series of smoke signals would alert the scattered communities that it was time to start the holiday.

The ineffectiveness of this communication system was not lost on the Sages. They declared Rosh Hashanah a two-day holiday, or a "Yoma Arichta," one long day of 48 hours, to ensure that Jews everywhere were celebrating at approximately the same time.

Yet as Mark Leuchter, director of Jewish studies at Temple University, points out, despite "its root traditions, Rosh Hashanah has changed dramatically in 2,000 years," and "we don't do it the way our ancient forefathers did it." Nor is there any need for smoke signals today. "The only part of the original recipe that we've retained" is the practice of observing the holiday for 48 hours, Leuchter says. "Now we do it not because we have to but because we used to. It ties us back to a hallowed antiquity."

Menachem Schmidt, a Chabad-Lubavitch rabbi in Philadelphia, says beyond the historic reasons for observing two days, "There is also a spiritual reason for needing 48 hours for the holiday."

Rosh Hashanah is a time when every individual affirms his own relationship with God, and "the second day is an equal part of that process," Schmidt says. There is a new light in the world, he says, "and it takes two days to accomplish that."

With the drop-off rate in synagogue attendance from the first to the second day at approximately 75 percent, Rabbi Isaac Jeret of Congregation Ner Tamid in Los Angeles says that, "As a rabbi, what to do on the second day of Rosh Hashanah is a fascinating question, and I look at it as very important to have different offerings" the first day and the second day.

On the first day, when he expects some 2,000 attendees—many not even belonging to the Conservative synagogue—the service has musical accompaniment and Jeret gives a longer sermon. On the second day, "it is shul-goers day," he says, and the service reflects that.

"There's no choir and no piano," he says. "We take out the Torah and study text as a community. It's a much more intimate service."

Rabbi Charles Arian of the Conservative Beth Jacob Synagogue in Norwich, Conn., says he makes no secret of the fact that he would get rid of the second day on the Jewish festival holidays of Sukkot, Shemini Atzeret, Passover and Shavuot, which are tacked on to remind Diaspora Jews that they are not observing the holidays in the land of Israel.

But Rosh Hashanah, he says, "It really is different." One reason, Arian explains, is that it is the only Jewish holiday that is also a rosh chodesh, or a new month. But, he adds, a "complete repeat of what you did [the day] before" is not necessary. He says wearing new clothes or eating a new fruit (like a pomegranate or an apple) also makes the second day of Rosh Hashanah different and meaningful.

For Ephraim "Fry" Wernick, 33, heading to Dallas to spend Rosh Hashanah with his family may not be different from years past, but it will be meaningful.

He says the first day of the holiday may seem more important, but the Washington-based lawyer will attend services at a nearby traditional synagogue on both days.

"Rosh Hashanah is a cleansing of the soul," Wernick says. "I try to use the time for spiritual growth, reflecting on the year, righting the wrongs."

And two days, he adds wryly, is just a start, adding that "I need as much time as God will give me." ■

Understanding the lost art of repentance and its urgency

By Louis E. Newman

NORTHFIELD, Minn. (JTA)—In the past several months I have had some version of the following exchange several times. I tell a friend that I've just finished a book on repentance, and they respond that they find the subject of forgiveness very interesting. It's psychologically so much healthier to forgive than to hold on to resentments, they say, signaling that they appreciate the importance of the subject.

The confusion of repentance and forgiveness is widespread, it seems, and also very telling.

Forgiveness, I explain, is what we are called on to do when we have been wronged by others. It is about our willingness to be generous and compassionate with those whose behavior was hurtful and unwarranted. Repentance, by contrast, is what we are called on to do when we have wronged others. It involves confession of our transgressions, feeling remorseful, making an apology, seeking forgiveness (hence the confusion in the minds of so many), offering restitution, soul-searching and ultimately uprooting old patterns of behavior from our lives.

In these weeks leading up to Rosh Hashanah and Yom Kippur, it seems that the need to understand what repentance is and why it matters is more urgent than ever.

Forgiveness is difficult and rare, to be sure, but I want to suggest that engaging in real repentance is far more difficult, more easily misunderstood and far less frequently practiced. Despite the many dozens of sermons that our rabbis have given on the subject of repentance, the process of repenting remains something of a mystery to most Jews (and, of course, not only Jews). Many never take seriously the need for repentance. Others start out on the path of repentance but give up when they encounter one of the many obstacles along the way.

Repentance, in our time, has become a lost art. Consider several examples, which I suspect all of us will find familiar.

- The family member who regularly deflects any suggestion that he or she has done something to hurt others by insisting repeatedly that it's really someone else's fault;
- The boss who can acknowledge making mistakes but can never quite say the words "I'm sorry," or worse, can say the words but not express genuine remorse;
- The spouse who cheats on a partner and apologizes profusely, but who is utterly unprepared to do the hard work of restoring the trust that he or she has undermined;
- The friend who has a habit of speaking harshly or acting impulsively, but lacks the self-awareness to explore the real roots of those dysfunctional patterns of behavior;
- The person who has promised repeatedly to reform her ways—to give up smoking, to make more time for her children, to be less judgmental of others—yet continually falls back into old patterns.

In light of these examples—and hardly a day goes by when we don't encounter others—we do well to ask: What makes genuine repentance so difficult? And why should we even bother trying?

Repentance, what Jewish tradition has called teshuvah—"turning" or "returning"—entails nothing less than a radical transformation of our selves and our relationship to others. It requires profound psychological self-awareness, which includes both recognizing our own moral blind spots and exploring the character traits that cause our moral lapses in the first place.

It demands that we take full responsibility for our behavior, without hesitation or equivocation, and then take action to undo the effects of that behavior on others. And if this were not enough, Judaism teaches that the process of teshuvah is never really finished. Each time we have an opportunity to make the same mistake again, we need to renounce the past and choose a different path.

So doing teshuvah is literally an endless process. Forgiving others for their transgressions against us is a piece of cake by comparison.

There are many obstacles on the path to true repentance: ego, self-deception, dishonesty and stubbornness, to name just a few. Because we all want the approval of those we love, it is tempting to cover up or minimize any actions that might cause us to lose their affection. Because we all know that others expect us to make amends when we hurt them, it is tempting to feign remorse and utter empty words of apology.

Repentance, is what we are called on to do when we have wronged others.

But counterfeit repentance, like counterfeit currency, has no value. We can't restore our integrity or repair our relationships with others by merely pretending to repent; there are no shortcuts to an ethical life. All of which explains why genuine repentance is so rare. The work of examining our selves and repairing the relationships we have broken is arduous and always has been.

The culture in which we live only compounds the difficulties. The expectation that we can find a quick fix for every problem that arises makes us less prepared to engage in the long, morally demanding work of teshuvah, and even less inclined to try. When virtual friends take the place of real relationships, we lose the impetus to cultivate the sort of emotional honesty that teshuvah requires of us.

The costs of ignoring the work of repentance are not easily quantifiable, but the evidence is all around us. We see it in the lives of public figures—politicians and corporate executives—who get caught in some deceitful or fraudulent behavior, and then baldly deny it. We see it on daytime television shows, where people confess their transgressions before a live audience for their entertainment, never displaying a hint of the contrition or soul searching that is the mark of repentance.

Most of all, we know it in those quiet moments in our own lives when we recognize that we are not living up to our own moral standards, yet don't know how to restore our own sense of wholeness and integrity. The ultimate benefit of doing teshuvah is that it offers us a way to overcome our past precisely because we have confronted and taken full responsibility for it. It enables us to escape the sense of guilt—in some cases, even despair—with which many of us live.

In its place, we come to live with self-acceptance and hope because we know that moral renewal is always a possibility. We may even discover, as the ancient rabbis taught, that through repentance our transgressions can be transformed into merits. The rewards of doing teshuvah are commensurate with the effort we expend.

This year when we celebrate the Ten Days of Repentance, which are the holiest days on the Jewish calendar, we would do well to focus on what repentance is and what it is not. Surely it is easier to think of this as a time to forgive others for their transgressions against us. But it is far more rewarding to remember that this time is really a gift, an opportunity to engage in searching moral introspection about the ways in which we have harmed others and so failed to be our best selves.

Tradition has laid out the path to follow, as well as how we can work with our internal resistance and what we stand to gain in the process. All that we require is an accurate understanding of what is required of us and the will to begin anew. ■

Louis E. Newman is the John M. and Elizabeth W. Musser Professor of Religion and the Humphrey Doermann Professor of Liberal Learning at Carleton College in Northfield, Minn. He is the author most recently of Repentance: The Meaning and Practice of Teshuvah, *published this year by Jewish Lights.*

The Yom Kippur sermon that helped spur the Soviet Jewry movement

By Gal Beckerman

NEW YORK (JTA)—On a fall day in 1963, Abraham Joshua Heschel unburdened his soul.

Speaking the truth without regard for whether it scandalized or hurt was something he would do fairly often in that decade of social upheaval. Already branded as an eccentric and an outsider, that year he had met the Rev. Martin Luther King Jr. for the first time, beginning a close friendship that would deepen his involvement in the civil rights movement. The two eventually would offer the most endearing and enduring image of the now long dead black-Jewish alliance when they walked arm and arm to Selma, Ala., in protest, garlands of flowers around their necks.

But in September 1963, Heschel's audience was Jewish—a gathering of rabbis at the Jewish Theological Seminary in New York. His speech would be read aloud that Yom Kippur at hundreds of congregations across the country. It was a sermon that set in motion one of the great engines of what would soon be known as the Soviet Jewry movement: guilt.

Heschel was angry and ashamed that American Jews were not more engaged in helping their brethren in the Soviet Union. There was mounting evidence that these Jews were stuck in an increasingly untenable situation. Every element of their Jewish identity, from religious life to cultural expression, had been brutally squashed. At the same time, the avenues to assimilation were blocked—if nothing else, their internal passports singled them out for discrimination by identifying them as Jews. The option of abandoning the Soviet Union for good was not even a possibility.

Heschel looked at the Jews of America—most of them themselves only two generations removed from the Pale of Settlement—and could not believe that they were responding with little more than sadness and resignation

"What is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community," Heschel lectured the assembled rabbis.

Then he made his most searing argument. This was not the first time that American Jews had been impotent when it came to helping other Jews, Heschel told them.

"We have been guilty more than once of failure to be concerned, of a failure to cry out, and failure may have become our habit," he told them.

Heschel was referring, of course, to the Holocaust. And it was effective. Whether or not American Jews deserved to bear this historical burden—whether there was anything more they could have done—is irrelevant. In the early 1960s, just as consciousness of the extent of the genocide was bubbling up, so too was a painful recognition that as millions of their brethren were murdered in Europe, this increasingly stabile and prosperous community could hardly organize themselves to put on a single rally.

This guilt would blossom into what for some time now has been an obsessive concentration on the Holocaust, one that many have rightly come to see as an extremely corrosive development—the constant memorializing eclipsing so much else about Jewish identity. But what has been forgotten is that before every Jewish community had its own memorial and museum, there was the guilt and the need to do something about it.

I've been exploring the Soviet Jewry movement over the past five years for a forthcoming book. Throughout its 25-year history, the need to caste away this heavy burden was present at nearly every moment. But I also came to see it as a positive element. American Jews mobilized, went up against an American administration and became a more assertive community partly as a way of clearing their collective conscience.

Guilt was present when a group of NASA scientists in Cleveland, Ohio, decided in 1963, after reading the then slim literature of the Holocaust, that they had to do something for those Soviet Jews now suffering "spiritual genocide" and started the first grass-roots Soviet Jewry group. It was also present in New York the following year at the inaugural mass meeting of what would soon be known as the Student Struggle for Soviet Jewry. One of the students offered to sing a ditty he had come up with for their first protest. Its refrain was "History shall not repeat."

Guilt, leavened with anger, also was present in Rabbi Meir Kahane's slogan "Never again," when he hijacked the movement in the early 1970s. In 1971 he rallied a thousand young people to be arrested in Washington, D.C., near the Soviet Embassy with the words, "I'm asking you to do today what Jews didn't do while the gas chambers were burning. Sit down in the streets of Washington."

And in 1987 when a quarter-million people marched in Washington for Soviet Jewry, greeting Gorbachev on his first visit to the United States, guilt dripped from Elie Wiesel's words: "Too many of us were silent then. We are not silent today."

But this guilt was not about wallowing. It was directed, focused. I heard the same line

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Tasting a new sweetness in Rosh Hashanah

By Edmon J. Rodman

LOS ANGELES (JTA) -- What flavor is your Jewish New Year?

For most, since childhood, Rosh Hashanah begins with apples dipped in honey. Custom has Jews eating them together supposedly to ensure a sweet new year. Over time they have become a ritual comfort food. But what if we like change?What if you don't like apples, or honey, or find the combination a drip too saccharine for your tastes?

If the good quality of time we choose to celebrate is sweetness, I want to revel in a different kind of sweet.

Does eating the same old thing portend we will have the same old year? Does habit have us singing, "Apples dipped in honey on Rosh Hashanah, blah?"

You don't need food dehydrators and molecular gastronomy to come up with something better. Just follow your nose, taste buds, Jewish history and ritual.

At this time of year, we dine on so much food symbolism. Two noteworthy symbols: round challah, for the continuity of the Jewish year, with some even decorated with wings or ladders anticipating our spiritual ascent; and pomegranates, their seeds representing the commandment to be fruitful and multiply.

Before we say a blessing and eat, why not first consider what we want our food to represent?

For a different new year, one filled with as many new experiences as the seeds of the pomegranate, a new combination is in order. Unless someone is planning to open a Rosh Hashanah food truck, we will need to come up with our own.

New combos can be as easy as apples and honey, providing new ways to feed our heads at the head of the year.

To start, let's not stick with honey. According to Claudia Roden, author of "The Book of Jewish Food," "Beekeeping is not mentioned in the Bible, and it is believed that every mention of honey in the Pentateuch refers to date honey."

"Let me take hold its branches," says a verse of the Song of Songs, which refers to the tamar, the date palm.

Since we want to bring more Torah into our lives at this time of year, then in our search for a new combo, let's begin with dates. Many already use them as an ingredient of charoset for the Passover table.

Pairing dates with another ancient food, ice cream -- it dates back to 400 BCE Rome, around the time of the prophet Malach—provides a kid- and adult-friendly treat to begin 5771.

So chop up a few dates and sprinkle them onto some vanilla ice cream or frozen yogurt. Think of a refreshing new year with many satisfying acts of loving kindess. Serve and say "L'shana tova umetukah," wishing you a sweet new year.

Another traditional approach to a sweet new year is eating taiglach, literally "little dough," small pieces of dough boiled in honey.

What about substituting another form of cooked dough, one with which many Jews are even more familiar: crispy chow mein noodles? We already eat them at Christmas; apparently even Supreme Court nominee Elena Kagan. So why not on a Jewish holiday?

For dipping, use the bright red sweet and sour sauce, of course. Let the dipping remind you to dip into your wallet; Rosh Hashanah is an auspicious time to make someone else's new year sweet as well.

Moving beyond food, at this time of year we should be thinking about the "land of milk and honey," and that sounds a lot like a drink. What about raising a glass for a sweet and healthy year?

With their myriad ruby red seeds, antioxidant-rich pomegranates have a holiday significance, reminding us of both mitzvot and fertility; all the good deeds and perhaps new babies we intend to surround ourselves with in the coming year.

We can toast the year with a glass of pomegranate juice, sweetened further by serving it with a slice of orange on the rim of the glass. Pomegranates and oranges are agricultural products of modern-day Israel.

At the High Holy Day season's end they give us another reason to sing "L'shana Ha'baah, Yerushalayim," next year in Jerusalem.

Chocolate has all the right stuff to bring us Jewish New Year joy. For a Jewish connection, Rabbi Debra Prinz on her blog "Jews on the Chocolate Trail" has amply demonstrated the involvement of Jewish traders and producers in the chocolate trade.

Your favorite fruit or berries dipped in melted chocolate can easily introduce a sweet new year.

But if I have my choice of chocolate-infused ways to bring in Rosh Hashanah, it's a chocolate egg cream every time. A treat with a Jewish history, many historians say the drink dates back to early 1900s Brooklyn. Louis Auster, a Jewish Brooklyn candy store owner, is said to have created the fizzy chocolate drink.

To make a chocolate egg cream, traditionalists recommend using only Fox's U-Bet, still made in Brooklyn. The ritual calls for a little milk and some chocolate syrup; add cold soda water and stir vigorously.

The bubbles represent the sparkle we all need to begin a new year; their sweet effervescence can get us written onto that big menu of life. Chocolate mixed in seltzer on Rosh Hashanah, yes!

On Rosh Hashanah, sound the shofar. But in the quiet that follows, listen for the fizz. ■

Edmon J. Rodman is a JTA columnist who writes on Jewish life from Los Angeles. Contact him at edmojace@gmail.com.

Rabbinic intern and songster Aura Ahuvia

San Slomovits, staff writer

Aura Ahuvia is in her second year as Rabbinic Student Intern for Ann Arbor's Reconstructionist Havurah. Her quarter time position encompasses both running the Havurah's religious school and leading services.

Music is central to her work. She leads services with her voice and guitar. In the Havurah's religious school, between the first hour, which is devoted to the cultural aspects of Judaism, the holidays, and the ethical component, and the second hour, which is devoted to the study of Hebrew, she leads the children in songs.

WJN: Did you grow up in a musical family? Is that what started you on this path?

Ahuvia: I wish. (Laughter) From what I can gather, my mom had a beautiful voice and when she was a young woman, at one point she was going to audition to sing on the radio. But her mom thought that the guy who did the audition was kind of shady. She didn't like him and said, "You're not doing this professionally!" And that was that. She never pursued it. There wasn't a whole lot of music in the house. I did grow up playing the piano, so I was trained classically, and got to a point where I was actually playing real pieces, rudimentary, but the real stuff. But then I quit. It was around middle school or so, and I think I quit because my teacher wanted me to start performing. I kept saying, "No, I just want to play for myself, I don't want to, I don't have to perform." (Laughter) I was hugely terrified of it. He kept insisting, and so I quit. On quitting day he said to me, "But you shouldn't quit. You have such talent!" It's the first time those words had ever left his mouth! (Laughter) And I said, "Well, sorry, I don't believe you, and I'm leaving." So I did. I also grew up singing in choirs and that was great fun.

WJN: School choirs?

Ahuvia: In school and in youth group. Reform youth group, it turns out, was a hugely formative connection for me Jewishly. It almost tied me with an umbilical cord to a Jewish path and it was something that I came home to much, much later. It taught me a repertoire, when I was about high school age, which stayed with me. Our youth group leader for a period of time was a twelve-string guitar-playing hippie by the name of Bruce. He would sit us down, and he'd shut off the lights, and there'd be candlesticks in the center, and we'd all be sitting arm in arm, very Kumbaya-ish. But the Jewish songs he taught us, and he taught us the harmonies too, well, you know, they pluck at your heart.

I worked at a Reform summer camp one summer when I was in college and when we'd get together on Shabbat, this was at OSRUI (the summer camp run by the Union for Reform Judaism) in Wisconsin. Their practice was to really do a Kabbalat Shabbat. The whole camp would shut down at noon, everybody would shower and dress, the girls would have leg-shaving parties. Then the musicians would start singing Shabbat songs, and they'd slowly walk through the camp collecting all the campers, we'd all join in the singing, and we'd be this one singing giant mass of people, walking into the dining room. There we'd sing more, sing Kiddush, have the meal, and afterward we'd all stand on the risers and the song leaders, about a dozen of them, with guitars, would sit in the middle and they'd lead us in Shabbat songs. It would be three-part harmony, non-stop, for two, three hours. It was just so glorious. I loved it. It became a very deep emotional rooting in the tradition for me.

Aura Ahuvia

But I didn't really find music as an adult until after my first boy was born. I decided after a couple of years that I wanted to lead Tot Shabbat for his sake, and later on for my second son. And so I bought a guitar, actually for my husband. He knew the basic chords and I had all this music in my head and I'd watch him play and I'd say, "Ok, now play this chord, now play that chord," because I had the piano keyboard in my mind. And he'd get enormously frustrated and say, "Look, you know these songs. I don't. You play." (Laughter) And so I started picking up guitar. I took the group lessons they offer through the Ann Arbor Rec and Ed. I took the beginning and intermediate courses, I built my calluses. Took me an entire year to learn to play a bar F. After a couple of years I got up the gumption to go to an annual Jewish song leaders workshop called Hava Na Shira. I started going, I think in 1999 or 2000. I went to ten consecutively. It took me a whole lot of courage to go the first time, because at the time I might have known maybe five chords—but I only had three of them memorized. (Laughter) And at the time, if it was your first time, you'd have to play a piece in front of one of the teachers and they would evaluate you. And of course I was terrified, and my teacher was Debbie Friedman, who I revere, and I make a fool of myself every time I see her, because her music is such an influential piece of my practice, my connection to Judaism. So I just got completely flustered, played my little three-chord piece. She was very kind. (Laughter)

But that first Hava Na Shira, about ten years ago, for me was a really profound experience. Because for the first time in my life I really felt like I was coming home. This was a gigantic learning for me, because I didn't know that I was a music person. I think from that point on I started thinking of myself that way. Part of it was being surrounded by two hundred other people who got music the way I do. Who spontaneously harmonized, without thinking about it, the way I do; who see the world in full living sound, the way I do, without thinking about it. I didn't know such people existed, and I didn't know I was one of them until we got together and started singing. It was just a mind-blowing, life-changing experience for me.

WJN: Is that when you started doing what you're doing now, song leading at the Havurah?

Ahuvia: I waited a few more years. You know kids are very forgiving. I was plenty good for them, for a long time. (Laughter) I did not dare play anything in front of the grownups until I felt comfortable that I knew something and could do it well enough. But at one point I finally felt like I had a bare minimum, I could maybe do this. And honestly, when I started leading services with the guitar in front of the Havurah, I must say I credit to this day the Havurah's generosity of spirit for putting up with me. (Laughter) It was one steep learning curve and I was absolutely on it, mistakes and all. I'm deeply grateful for that.

Over the years I continued guitar lessons, and I entered into voice lessons. I had three different teachers. I studied with Jane Heirich.

WJN: She's terrific. I've studied with her, too.

Ahuvia: She is terrific. She was my first teacher and then she said, "OK, we've reached our end." So I moved on to a local jazz vocalist, and we reached our end, and then I worked with Cantor Pamela Schiffer, out of the Metro area. I love her, and as a teacher she's fabulous. She was, among the three, the teacher who recognized that my biggest piece of work was working on core voice.

WJN: Core voice?

Ahuvia: Core voice is the notion that instead of generating the energy from your throat, or burying the energy and just having a very thin voice, it's the idea of having everything work properly and with full energy; knowing how to breathe and control the breath, having the breath come from the correct place, relaxing the parts that need to be relaxed, and engaging the parts that need engaging, in the correct order. That was all something I had to be taught, because I wasn't doing it.

For me, probably for as lot of people when they study voice, at first I didn't know there was anything to be learned. For me, part of the journey of exploring and finding my core voice got really deeply tied to exploring and finding that deeper sense of legitimacy from which we can speak and learn and grow as human beings. And it became really foundational in my thinking, both literally and metaphorically. Because literally, as I was finding my core voice, things were flowing and I was checking well, and at the same time, metaphorically, it became a form of seeking your fertile ground and growing from it. I came to understand this as a path that all Jews should be given the opportunity to explore and take. And so, as I was beginning to grow as a lay leader, at one point along the way I entered into a Rabbinic program. I started thinking, "This is what I want for everybody. This is what everybody should have. A chance to explore their deep and true voice, and to be given a chance to develop it, and live up to it."

WJN: There is a reason we use that phrase, "Finding your voice."

Ahuvia: Yes. Exactly. For me it was a deeply spiritual journey. And it still continues.

WJN: Talk some more about the Rabbinic program.

Ahuvia: I'm in my third year. For a period of time I worked at Beth Israel as the program director. Shortly after I began work there, I started thinking, "Well, I think I might want to become a rabbi." Wasn't so sure yet. I sort of sat on that idea for a few years, thinking about it, mulling it over, but I really thought, "I like the idea of helping to play a role in building community, knitting it together, helping people engage in a really honest, deep way with this tradition." It's a tradition that's worth wrestling with.

The program that I ended up applying to and being accepted into is ALEPH, (Alliance for Jewish Renewal). It's a program that's really designed for people like me, who are not young and unattached, and can go somewhere for five years to a seminary and then go somewhere else. I'm rooted. I'm not going anywhere! (Laughter)

In this program, we fly out twice a year to study intensively and in the meantime we take classes either online or locally. Within a year of applying to ALEPH, I also applied to the University of Michigan for my second master's degree there, this one in Judaic Studies. I'm at the tail end of that, just completed my master's thesis last month. I'll graduate in December or next spring. ■

Exploring Jewish ancestry through food

By Linda Morel

NEW YORK (JTA)—Teiglach came along with Tina Wasserman when she moved to Dallas in the 1980s.

Wasserman, a cooking teacher and the food columnist for Reform Judaism magazine, didn't literally transport clumps of the sticky pastries whose dough is wrapped around nuts and simmered in honey syrup. But among her most cherished possessions, she packed her recipe for the traditional Rosh Hashanah sweet hailing from Lithuania.

"No one had seen it down here," said Wasserman, the author of *Entree to Judaism: A Culinary Exploration of the Jewish Diaspora* (URJ Press, 2010), until she served the dessert to her new friends.

She then introduced the recipe in cooking classes. Before long, teiglach became part of the Jewish culinary scene in Dallas.

The incident is typical of how Jewish foods have traveled around the world, says Wasserman, whose goal in writing her cookbook was to educate about Jewish culture while providing sensational recipes that tell the story of Jewish history.

As Jews migrated from country to country, they carried their recipes and kiddush cups. Like Johnny Appleseed, they spread their favorite foods. But they also adapted to the cuisines they encountered wherever they went.

"I wanted to create a link to our ancestry through food," said Wasserman, who feels that such a connection will keep Judaism alive.

"Food is the most direct connection in our brain to memory," said Wasserman.

She began assembling recipes for *Entree to Judaism* with a question: What makes a food Jewish from a historical viewpoint? Her conclusion: Kosher laws and Sabbath observance were the reasons for the invention and evolution of Jewish recipes.

For instance, Wasserman says that Caponata, the popular Italian appetizer of simmered eggplants, tomatoes and peppers, is a 500-year-old Sabbath dish. During the Spanish Inquisition when Spain occupied Sicily, 40,000 Jews fled to mainland Italy to escape persecution, bringing with them this make-ahead recipe that can be served cold or at room temperature.

"I tried to put the foods we love into a context," Wasserman said, explaining that she wanted to breathe life into Jewish culinary history.

Each recipe in her cookbook includes the story of its origins, when and why it was eaten, and who cherished it enough to bring the preparation method to a new part of the world.

Ever wondered why some Ashkenazim eat kreplach at Rosh Hashanah? During the Middle Ages, Jews from Central and Eastern Europe sealed their dishes in pouches of dough and wore them as amulets. Because they didn't want to waste this precious food, they put it into soup.

"Most of our food customs come from the Middle Ages," said Wasserman.

Jews needed stories to give them hope during the Crusades, when anti-Semitism flourished.

While Ashkenazim dip apples in honey to connote sweetness in the New Year, Turkish Jews convey the same wishes by partaking in Dulce de Manzana, sweet apple preserves infused with rose water, the signature flavor of many Sephardic pastries.

Dulce de Manzana is the first of 20 dairy foods Wasserman serves at the bagels and lox buffet she and her husband host at their home each Rosh Hashanah following the Tashlich ceremony when Jews, often in large groups, cast away their sins from the previous year by throwing small pieces of bread into a natural body of flowing water such as a river, lake or ocean.

The Wassermans for the past five years have invited to the meal about 110 guests, including the five rabbis from their Dallas synagogue, Temple Emanuel, the fourth largest Reform congregation in America.

International Jewish foods featured in Entree to Judaism are found on their buffet table. Wasserman not only prepares each dish herself but posts a small sign explaining its origin. Many of the deliciously exotic recipes hail from Sephardic countries.

One of Wasserman's favorite recipes is Syrian Eggplant with Pomegranate Molasses, which is similar in consistency to babagonoush. Pomegranates are traditionally eaten at Rosh Hashanah because their seeds symbolize prosperity in the New Year. The recipe is great as an appetizer, hors d'oeuvres, first course salad or part of a meze assortment, an array of appetizers typical of Sephardic cuisine.

"I'm all about connecting to the Jewish community at large," said Wasserman, whose website http://www.cookingandmore.com creates a community around food. "We're a shrinking population who used to live everywhere in the world."

The following recipes are by Tina Wasserman from *Entree to Judaism*.

Dulce de manzana — apple preserves

This Rosh Hashanah, try dipping challah into this sweet treat that Turkish Sephardic Jews eat to wish each other a sweet New Year.

3 cups granulated sugar
1 ½ cups water
2 pounds apples, Jonagold, Gala, or Delicious
Juice of ½ lemon
1 tablespoon rose water or 1 teaspoon vanilla
¼ cup slivered almonds

Place the sugar and water in a 3-quart saucepan and bring to a boil over medium heat.

While the mixture is heating, peel the apples and grate them by hand with a coarse grater. Immediately add the apples to the hot sugar syrup.

Reduce the temperature to medium and cook for 30–45 minutes, or until most of the liquid has evaporated and the mixture is quite thick. Stir the mixture occasionally to prevent sticking.

While the mixture is cooking, toast the almond in a 350-degree oven for 4 minutes, or until lightly golden. Set aside.

When the mixture is thickened (it will get thicker when it cools), add the rose water or vanilla. Place in an open container until cool. The toasted almonds may be added to the mixture at this time or sprinkled on top as a garnish just before serving. Refrigerate until serving.

Yield: 3-4 cups. Parve.

Syrian eggplant with pomegranate molasses

Finding out that the great Jewish cooks of Aleppo, Syria, used this molasses with eggplant intrigued Wasserman to explore this stunningly delicious combination often served with pita bread.

1 medium eggplant (1½ pounds)
2 tablespoons pomegranate molasses (available at Middle Eastern stores and Amazon.com)
2 large garlic cloves, finely minced or pressed through a garlic press
¼ teaspoon dried crushed red pepper flakes
3 or 4 tablespoons extra virgin olive oil
Kosher salt to taste
Pomegranate seeds for garnish (optional)

Roast the eggplant over a grill until all sides are charred and the eggplant is soft and deflated.

Remove to a colander, slit open on 1 side from stem to bottom. Let the juices run out for 10 minutes, or until it is cool enough to handle.

Remove the skin and stem and discard them.

Place the eggplant pulp in a clean bowl, cut in all directions with a knife and fork, and continue to mix with the fork, until no long strings of eggplant remain.

Add the pomegranate molasses, minced garlic, and red pepper flakes and combine thoroughly.

Slowly add the oil as you whip the eggplant mixture with a fork until a smooth emulsion or spread is formed. Season with salt to taste.

Spread the mixture on a 9-inch plate and make a slight well in the center. Drizzle with a little more olive oil, and sprinkle with some pomegranate seeds.

Serve with pita points or crackers.

Yield: 4 servings. Parve

Lubiya — Sephardic black-eyed peas

This Ethiopian recipe is a consistent winner at Wasserman's Rosh Hashanah buffet. She prepares triple the amount but still finds there are no leftovers.

3 tablespoons extra-virgin olive oil
1 medium onion, diced into ¼-inch pieces
2 large cloves of garlic, minced
1 ½ cups of water
3 tablespoons tomato paste
1 pound fresh or frozen black-eyed peas
½ teaspoon cumin
Salt and freshly ground pepper to taste

Heat a 3-quart pot over high heat for 20 seconds. Add the olive oil and heat for another 10 seconds. Add the onion and garlic and saute over medium heat, until onions are lightly golden.

Add the water and tomato paste, and bring to a boil. Reduce the heat to low. Add the peas and cumin and cook covered for 1 to 2 hours, or until the peas are tender. It might be necessary to add a small amount of additional water to the pot, if the mixture looks too dry. Conversely, if the mixture is too soupy, continue to cook uncovered, until some of the liquid has evaporated.

Remove from the heat and add salt and pepper to taste. Serve hot or at room temperature. Serve alone or over rice.

Yield: 8 servings. Parve

Sweet potato-pumpkin cazuela

Instead of using pumpkin, this festive casserole from Puerto Rico can be made with carrots, a traditional Rosh Hashanah vegetable that symbolizes sweetness in the New Year.

2 tablespoons unsalted butter or pareve margarine
⅔ cup granulated sugar
⅓ cup dark brown sugar
2 tablespoons all-purpose flour
½ teaspoon salt
⅔ cup unsweetened canned coconut milk (a pareve ingredient)
2 eggs
1 can (15 ounces) unflavored pumpkin puree or lb. fresh carrots, cleaned, sliced, and steamed until tender
1 can (29 ounces) of yams in light syrup, drained and mashed
¼ cup water
⅛ teaspoon ground ginger
2-inch piece of stick cinnamon, broken into pieces
¼ teaspoon fennel seeds
3 whole cloves

Preparation: Place the butter or margarine in a 2-quart glass bowl and microwave for 45 seconds.

Whisk the sugars, flour and salt into the butter to combine. Whisk the coconut milk into the mixture until thoroughly blended. Add the eggs and combine.

Add the pumpkin puree (or carrots) and the mashed yams and whisk until a smooth batter is formed.

Combine the water with the spices in a small glass cup and microwave on high for 1 ½ minutes. Let the mixture steep for 5 minutes. Strain the spiced water through a fine mesh strainer into the sweet potato mixture and stir to incorporate.

Butter a 2-quart casserole and pour the mixture into the prepared dish. Bake covered in a preheated 350-degree oven for 1 hour. Serve immediately.

Yield: 8-10 servings. Dairy or Parve.

September 2010

Wednesday 1

Thursday 2

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Weekly special events and guest presentations (see description below) 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Birthdays and Presentation: JCC Seniors. Birthday celebration for all with September birthdays. Family and friends join for lunch and birthday cake at 12:30 p.m. Celebrate Labor Day with a viewing of *With Babies and Banner,* a documentary about the UAW Women's Auxiliary support of the Flint sit-in strike, a seminal event in the beginning of organized labor. 1 p.m.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 3

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Tot Shabbat and Dinner: TBE. Tot service at 5:30 p.m., followed by tot dinner at 6 p.m.

BBQ Dinner: TBE Brotherhood. Monthly dinner. $10/person. Register at www.templebethemeth.org or call 665-4744.

Friday evening services: *See listing at end of calendar.*

Saturday 4

Torah Study: TBE. With Rabbi Levy. 8:50 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

"Preparing Your Heart for the High Holy Days:" TBE. Rabbis Levy and Delson and Cantor Rose talk about "Sustaining the Interconnecting Circles of Self, Community and the World." Refreshments. 8:30 p.m.

Selichot Service: Pardes Hannah. Preparing to enter the days of awe. An evening of study and chat. 9 p.m. at the home of Rabbi Elliot and Linda, 2924 Baylis Drive.

Selichot Service: TBE. Refreshments, Havdalah and Selichot. Welcome the High Holy Day season at this service which includes Kol Halev, the TBE adult choir. 10 p.m.

Selichot Service: Chabad. 1:30 a.m. on Sunday, September 5, led by Rabbi Polter of Oak Park.

Shabbat services: *See listing at the end of calendar.*

Sunday 5

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 6

Fajita Fest: EMU Hillel. 5–8 p.m. at University Park.

Tuesday 7

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. 1 p.m. *Every Tuesday.*

Wii Fun: JCC Seniors. Intro to Wii sports. No experience or physical expertise necessary. 1 p.m. For information, call Merrill at 971-0990.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Student/Faculty Reception: EMU Hillel. 3–5 p.m. at the Student Center, Room 204.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday.*

Wednesday 8

World Birthday Bash: EMU Hillel. 11 a.m.–2 p.m. at the Student Center, Ballroom B.

High Holiday Family Celebration: BIC. Program of stories, songs, special treats and the blowing of the shofar. Although program is intended for families with pre-school and early elementary aged children, all are welcome. 4–4:45 p.m. No tickets required.

Erev Rosh Hashanah: AARH. 7:30–9 p.m. at Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road. No tickets required.

Erev Rosh Hashanah: TBE. Family Service at EMU Pease Auditorium. For ticket information, call 665-4744. 8 p.m.

Rosh Hashanah: Chabad. Services at 7:30 p.m., followed by festive meal.

Thursday 9

JCC Closed for Rosh Hashanah.

Rosh Hashanah Services: AARH. 9 a.m.–1 p.m. at Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road. No tickets required. Children's Services at 11 a.m.–noon for K through Grade 2 and for Grades 3–5. Apples and Honey Oneg, following services from 1–1:30 p.m. Tashlich from 3–4:30 p.m. at Island Park, 1450 Island Drive, with Yoga option offered by Allison Stupka, or a self-guided service with provided handout.

Rosh Hashanah Services: TBE. Family Service at EMU Pease Auditorium at 9 a.m. Traditional Service, co-sponsored by EMU Hillel, at 11 a.m. at EMU Pease Auditorium. For ticket information about services at Pease, call 665-4744. AARTY Service at TBE for High School students. No tickets necessary. Tashlich at 1:30 p.m. at Riverside Park in Ypsilanti. Birthday of the World at TBE with Cantor Annie Rose. Celebration of the New Year including birthday cake. 4:30 p.m.

Rosh Hashanah Services: Pardes Hannah. Traditional Jewish Renewal Service from 9:30 a.m.–1:15 p.m. with prayer, niggunim (wordless melodies), and teachings by community members. Kiddush and potluck following services. Tashlich at 3:30 p.m. at Island Park, meeting at the shelter. For information, phone 665-4186.

Rosh Hashanah Services: Chabad. Morning services at 9:45 a.m.; sounding of the Shofar at 11:30 a.m.; Afternoon and Tashlich Riverside services at 4 p.m.

Friday 10

Rosh Hashanah Services: Chabad. Morning services at 9:45 a.m., followed by festive meal. Evening services at 7:30 p.m.

Rosh Hashanah Services: Pardes Hannah. Meditation Service from 10 a.m.–1 p.m. followed by a Kiddush. St. Aidans, 1679 Broadway.

Rosh Hashanah Family Program: BIC. For families of children in grades K-5. Beginning at 11:30 a.m. in a tent set up in the courtyard. Children will be brought from High Holiday children's programming. Rabbi Blumenthal will facilitate the activities, including a play presented by older students. The morning culminates in a celebration of the birthday of the world. No tickets required.

Tot Shabbat and Dinner: TBE. Tot Shabbat at 5:30 p.m. Dinner at 6 p.m

Shabbat Service and Board Installation: TBE. 7:30 p.m.

Middle School Shabbat: TBE. Once a month service for grades 6–8 in the TBE chapel. 7:30 p.m.

Saturday 11

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m. followed by Morning Minyan at 9:30 a.m. Sanctuary Service and Bar Mitzvah at 10 a.m.

Tot Shabbat: BIC. Tot Shabbat. For preschoolers and their families. Interactive, fun Shabbat experience for youngest members is led on alternating weeks by Peretz Hirshbein and Jessica Kander. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Shabbat Shuvah: AARH. Celebratory evening. Bring instruments and singing voices. For location and directions, RSVP to Aura Ahuvia at 975-9045 or by email to aura613@gmail.com.

Shabbat services: *See listing at the end of calendar.*

Sunday 12

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, plus an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

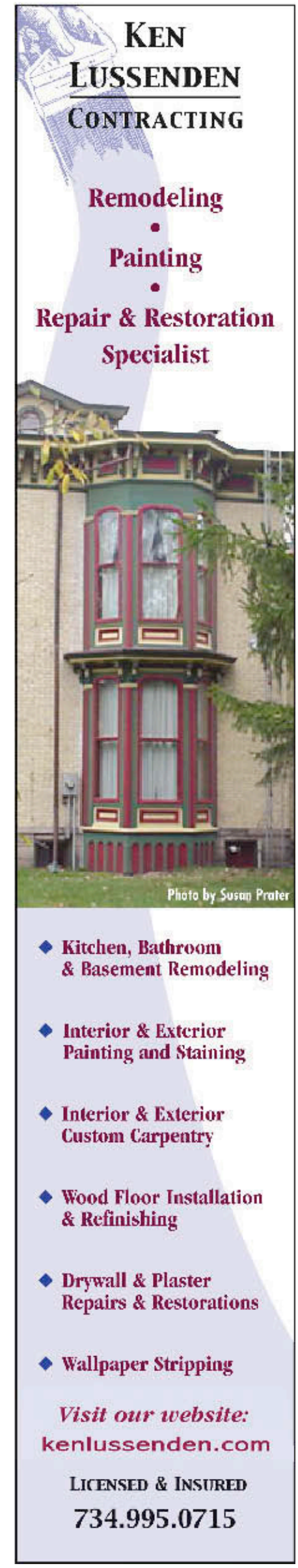
Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Kever Avot: TBE and BIC. Joint service at Arborcrest Cemetery open to all who wish to remember their loved ones. 12:30 p.m.

Jewish Concepts–for Women: Chabad. Learn the deeper meanings of the Jewish way of life. 8 p.m. *Every Sunday.*

Monday 13

Senior Holiday Lunch: JCC Older Adults. High Holiday lunch for seniors co-sponsored by the



Jewish Community Center and Jewish Family Services. $14. For information, contact Merrill Poliner at 971-0990 or email merrill@jfsannarbor.org.

Talk: Frankel Center for Judaic Studies. "Numerus Clausus Exiles: Jewish Students and the Quota System in Interwar Europe," presented by Michael Miller of Central European University. 202 South Thayer, Room 2022. 12:30 p.m.

Program: EMU Hillel. 7–9 p.m. at Hillel House, 965 Washtenaw.

Tuesday 14

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including Mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

Movie Tuesday: TBE. Film selection is *A Serious Man.* 1 p.m. in adult lounge. Refreshments.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 15

Thursday 16

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 10 a.m., $4 or 3/$10; Current Events with Heather Dombey, a Jewish perspective on this week's news, 11 a.m.; $3 Homemade Dairy Buffet Lunch, noon; Special events and guest presentations, 1 p.m.; Literary Group with Sidney Warschausky at 2:15 p.m. Call Merrill Poliner at 971-0990 for name of current book.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Talk: Frankel Center for Judaic Studies. "Turkic-Karaite Biblical Translations," presented by Dan Shapira of Bar Ilan University. U-M Alumni Center, Rooms A & B. Noon.

Health Check and Music: JCC Seniors. At 12:30 p.m. a registered nurse from Care Response will take and record blood pressures and address questions. (This event is repeated the second Thursday of each month.) At 1 p.m., Allison Pollock, JFS Geriatric Social Worker, will be available for discussion, questions and assistance. Also, local pianist Will Bennett will perform.

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate Taanit chapter 2. 8 p.m. *Every Thursday.*

Friday 17

Kol Nidre: AARH. 10 a.m.–2:45 p.m. at Unitarian Universalist Congregation, 4001 Ann Arbor-Saline Road. No tickets required. Children's Services from 11 a.m.–noon for K through Grade 2 and for Grades 3–5. Afternoon discussions from 3–5:15 p.m. Non-traditional Yizkor service offering mourners the opportunity to share some words about the person lost. Ne'ilah from 7:15–8:30 p.m.

Kol Nidre: Pardes Hannah. Preparation at 6:45 p.m. Services at 7:15 p.m. at St. Aidans, 1679 Broadway.

Yom Kippur Services: Chabad. 7:15 p.m.

Kol Nidre: TBE. Service at EMU Pease Auditorium. 8 p.m. For ticket information, call 665-4744.

AARTY Service: TBE. 8 p.m.

Saturday 18

Yom Kippur Services: TBE. Family Service at 9 a.m. at EMU Pease Auditorium. Traditional Service at 11 a.m. at EMU Pease Auditorium. Co-sponsored by EMU Hillel. For ticket information, call 665-4744. Afternoon services continue at TBE. Service of Renewal, 2:30 p.m.; Torah Study with Rabbi Levy at 2:30 p.m.; Afternoon Service at 3:30 p.m.; Yizkor and Neilah followed by Break-the-Fast sponsored by TBE Sisterhood.

Yom Kippur Services: Pardes Hannah. Services at 9:30 p.m. Yoga at 2:45 p.m. Meditation at 4:15 p.m. Mincha at 4:45 p.m. Yizkor at 6 p.m. Neilah at 7:10 p.m. Shofar blowing at 8:15 p.m. Break-the-fast to follow.

Yom Kippur Services: Chabad. Morning service at 9:45 a.m.; Yizkor memorial service at 12:30 p.m.; Afternoon and evening service at 5:30 p.m.

Break-the-Fast: AARH. Catered dairy buffet with traditional Jewish foods. 8:30 p.m. or when 3 stars appear. Reservations required. $15 /members; $20/non-members. Send payment to AARH, PO Box 7451, Ann Arbor, MI 48107.

Sunday 19

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. *Every Sunday.*

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 20

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing*.

"They Lit the Way" Class: JCC–Jewish Cultural Arts and Education. *They Lit the Way: Extraordinary Women Leading Jewish Lives,* is a Hadassah curriculum that will be presented by Aviva Panush. $130/JCC members; $160/non-members. 1–2:30 p.m. at the JCC. For information, contact Mimi Weisberg at 971-0990 or email mimiweisberg@jccfed.org. *Mondays through November 1.*

Women's Torah Study: TBE. With Cantor Rose. 7 p.m.

Monday Mocktails: EMU Hillel. 8–10 p.m. at Hillel House.

Tuesday 21

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m.; $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group). All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Lulav Making: Chabad. Annual community event. 6:30 p.m.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 22

Harvest Heaven: EMU Hillel. Sukkot celebration at Big Bob's Lake House. 7–9 p.m.

Sukkah Decorating and Pizza Dinner: TBE. Decorating and meal at 6 p.m. Reservations at www.templebethemeth.org or phone 665-4744. Followed by songs and prayers in the Sukkah at 7 p.m.

Thursday 23

JCC Closed for Sukkot.

Prayer, Weekly Torah Reading and Jewish Philosophy–for Women: Chabad. 9 a.m. at the JCC.

Sukkot Service: BIC. 9:30 a.m.–noon. Followed by Kiddush luncheon in the Sukkah.

Sukkot Services: Chabad. 7:15 p.m.

Friday 24

Weekly Yiddish Reading Group: JCC Seniors. Meets at the JCC. 1:30 p.m. Call Ray Juni at 761-2765 for information.

Sukkot Service: BIC. 9:30 a.m.–noon. Followed by Kiddush in the Sukkah.

Sukkot Services: Chabad. 9:45 a.m and 7:15 p.m.

Tot Shabbat and Tot & Sukkot Shalom Dinner: TBE. Tot Shabbat at 5:30 p.m. followed by dinner at 6 p.m.

Sukkot Shalom: TBE. New service for children in kindergarten through mid-elementary age including songs, prayers, Torah reading, and a D'var Torah. 6:30 p.m.

Shabbat Services: TBE. 7:30 p.m.

Saturday 25

Torah Study: TBE. Led by Rabbi Levy at 8:50 a.m., followed by Morning Minyan at 9:30 a.m. Sanctuary Service at 10 a.m.

Sukkot Shabbat: Pardes Hannah. Shabbat services in the Sukkah. 10 a.m. at the home of Rabbi Elliot and Linda, 2924 Baylis Drive.

Tot Shabbat: BIC. Tot Shabbat. For preschoolers and their families. Interactive, fun Shabbat experience for youngest members is led on alternating weeks by Peretz Hirshbein and Jessica Kander. 11:15 a.m.

Mystical Insights to the Torah–for Women: Chabad. Learn more about the mystical dimensions of the Torah: Chabad. 1 hour before sundown. *Every Saturday.*

Laws of Shabbat–Jewish Ethics: Chabad. Study group code of law for Shabbat, and study of Jewish Ethics, 1/2 hour before sundown. *Every Saturday.*

Sushi in the Sukkah: TBE TNT. For the "twenties and thirties" in the community. $10 includes "kosher-style" sushi and Asian-inspired appetizers, BYO drinks (alcoholic or not). RSVP to Rabbi Delson at ldelson@templebethemeth.org or at www.templebethemeth.org.

Shabbat services: *See listing at the end of calendar.*

Sunday 26

Reading Hebrew through the Prayer Book–for Women: Chabad. An in-depth study into the prayer book, an overview of the weekly Torah reading, with Jewish philosophy. 9:30 a.m. at Chabad House. *Every Sunday.*

Fun, Friendship and Food: BIC Women's League. Join in to enlighten yourself, share holiday kitchen secrets and explore a spiritual journey together. Fun, friendship, delicious snacks, recipe suggestions and cooking and baking ideas. Receive annual calendar of Women's League events. For members and non-members alike. 9:30 a.m.–noon at the JCC. For more information or to RSVP by September 21, phone Yvonne Wardle at 945-8256.

Opening Brunch: TBE Sisterhood. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and open your eyes to the beauty of Judaism. 10:30 a.m. at Chabad House. *Every Sunday.*

Hike: Jewish Hikers of Michigan. 1 p.m. Hike at Dolph Park, ½ mile south of Jackson and Wagner Roads. Open to all who like to hike. Co-sponsored by Temple Beth Emeth. Email jewish.hikers@gmail.com for information.

Jewish Parenting Workshop: TBE. "Stong Moms, Strong Girls: Middle School Friendships." Community members invited to join in a dialogue and thoughtful reflection on how to help daughters navigate Middle School relationships. 6 p.m.

Jewish Concepts–for Women: Chabad. Learning the deeper meanings to the Jewish way of life. 8 p.m. *Every Sunday*.

Monday 27

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email andre@jfsannarbor.org. *Ongoing.*

Tot Shabbat Sukkot Dinner: BIC. For tots and their families with songs and stories in the Sukkah and a dairy dinner. For dessert, kids of all ages will make an edible graham cracker and and candy Sukkah. $18/family.

Program: EMU Hillel. 7–9 p.m. at Hillel House, 965 Washtenaw Ave.

Best wishes for a healthy, happy and sweet New Year

לשנה טובה תכתבו ותחתמו

from the staff of the Washtenaw Jewish News

BECOME A "PATIENT PARTNER"

- Accompany older adults to doctors' visits
- Help seniors get the most out of their medical care
- Support family caregivers

The next Patient Partner training will be held October 27–28, 2010

For more information or to set up an interview contact Deborah Renner at 734-769-0209 or deborah@jfsannarbor.org.

Jewish Family Services of Washtenaw County

JFS - Your Family in the Community

LOOKING FOR A HOME FOR THE HIGH HOLIDAYS?

THE JEWISH CULTURAL SOCIETY

A DIFFERENT WAY TO DO JEWISH!

CELEBRATE JEWISH HOLIDAYS AND FESTIVALS WITH FAMILY-ORIENTED OBSERVANCES

ROSH HASHANAH	WED. SEPT 8, 7PM
TASHLICH (POTLUCK)	THU. SEPT 9, 12PM
KOL NIDRE	FRI. SEPT 17, 7PM
YOM KIPPUR	SAT. SEPT 18, 2PM
BREAK THE FAST (POTLUCK)	SAT. SEPT 18, 6:30PM

CHILDCARE PROVIDED

HIGH HOLIDAY OBSERVANCES* WILL BE HELD AT THE JEWISH COMMUNITY CENTER AT 2935 BIRCH HOLLOW DRIVE IN ANN ARBOR, MI.
* TASHLICH WILL BE AT ISLAND PARK

JCS

FOR TICKET INFORMATION AND TO LEARN MORE ABOUT JEWISH CULTURAL SOCIETY PROGRAMS, PLEASE CONTACT US.

INFO@JEWISHCULTURALSOCIETY.ORG
734.975.9872
WWW.JEWISHCULTURALSOCIETY.ORG

Tuesday 28

SPICE of LIFE: JCC Seniors. Energy Exercise with Maria Farquhar, 11 a.m., $4/session or $10/3 sessions; $3 Homemade Dairy Buffet Lunch, noon; Games and activities including mahjong, quilting, art projects and card games. Wii sports including bowling, tennis and baseball. No sports or computer experience required. 1 p.m. *Every Tuesday*.

Yidish Tish (Yiddish Conversational Group): All ages and levels welcome including U-M and non-U-M participants. 1:30 p.m. at Beanster's Café, ground floor of U-M Michigan League. For information, call 936-2367.

Caregiver Conversations: JCC Older Adults. This month's topic is "Preparing for and Grieving the Death of a Parent." Discussion about how to ensure one is logistically and emotionally equipped to handle the devastating and complicated loss that is the death of a parent. 6:30–8 p.m. at the JCC. For information, contact Abbie Lawrence Jacobson at 769-0209 or email abbie@jfsannarbor.org.

Weekly Torah Portion—for Women: Chabad. Reading the Bible may be easy, but understanding it is no simple matter. Study the text in the original, together with the classical commentaries. 8:30 p.m. *Every Tuesday*.

Wednesday 29

Hashanah Rabbah Service: Chabad. Everyone will receive bunch of willows for the services. 7:30 a.m.

Afternoon Delight Concert: JCC Older Adults. Sponsored by Ann Arbor Symphony featuring Andiamo Quartet. Refreshments at 1 p.m. Concert at 1:30 p.m. $8/person. For information, contact Merrill Poliner at merrill@jfsannarbor.org or by phone at 769-0209. 1–2:30 p.m.

Simchat Torah Celebration: TBE. Short service, live klezmer music and dancing with the Torahs in the sanctuary. 5:15 p.m.

Simchat Torah Supper and Torah Study: TBE. Rabbi Levy will speak about "Reaching Out to Others with Our Hearts, Our Strength and Our Resources." For reservations, call 665-4744. 6:15 p.m.

Shemini Atzeret Service: Chabad. Service at 7 p.m. with Shemini Atzeret Dancing with the Torah.

Thursday 30

JCC closed for Simchat Torah.

Yizkor Service and Lunch: TBE. 11 a.m.

Erev Simchat Torah Dinner: BIC. Congregation dinner at 6 p.m. with new members invited at no charge. Followed at 7:30 p.m. by a Simchat Torah Maariv Service with family-friendly Torah processionals and special snacks.

Shemini Atzeret Services: BIC. Service includes Yizkor. 9:30 a.m.

Shemini Atzeret Services: Chabad. Morning and memorial services at 9:45 a.m. Afternoon and evening services at 7 p.m.

Simchat Torah: Chabad. All night dancing. 8 p.m. Morning services on October 1 at 9:45 a.m. with Torah dancing, followed by annual deli Simchat Torah lunch with afternoon and evening services at 7 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at U-M Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 5:30 p.m. followed by Shira at 6 p.m. Traditional Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Havurah. 6:15 PM at the JCC the last Friday each month. Musical Shabbat service followed by vegetarian potluck. Tot Shabbat with optional kid's pizza dinner at 6:00 PM. All are welcome to attend. For information, call 913-9705, email info@aarecon.org or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. U-M Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Havurah. Discussion-based format with topics changing monthly. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Morning services at 9:45 a.m. Afternoon services 45 minutes before sundown.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Chapel Service at 9:30 a.m. Sanctuary Service at 10 a.m. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Havurah (AARH)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

EMU Hillel
965 Washtenaw Ave., Ypsilanti 482-0456

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

U-M Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

September 3	7:49 p.m.
September 10	7:37 p.m.
September 17	7:24 p.m.
September 24	7:12 p.m.

Free Jewish apps for your iPhone

By Mark Mietkiewicz

Do you have an iPhone or iPod Touch that is hungering for Jewish and Israeli content? Today, a look at the ever-growing number of free apps (mini applications or programs) that you can download. This is really a no risk proposition since all these apps are free. (They will also work on the tablet device too.)

iGavolt—Why shlep around your Bubbe around with you when you can download someone else's onto your iPhone? Listen to the iGavolt Bubbe utter such gems as, "You look too skinny, eat some farfel." And the guilt inducing, "Why don't you call me anymore?" [http://bit.ly/happ55]

Jewish Almanac—A nugget of Jewish wisdom and history for every day of the year. A few weeks ago you would learn about the phrase from Leviticus: "'The Lord called unto Moses, and spoke unto him.' Why did God call first, and then to speak? The Torah teaches good manners, that a man should not communicate to another anything before he tells him that he wishes to speak to him. (Yomah Chapter 1)" [http://bit.ly/happ51]

Israel Pavilion at Expo 2010—Even if you won't get a chance to visit the stunning stone and glass Israel Pavilion at the Shanghai fair this year, you can still drop by virtually. Includes a photo gallery, a video simulation and wrap around panorama shots. [http://bit.ly/happ57]

Jeff's Pocket Travel Guide: Israel '10—If you are looking for a mini travel guide that focuses on Israeli antiquities, this one does the trick. You can read up and see photos from Caesarea, Masada, the Cardo and two dozen other sites. [http://bit.ly/happ67]

Guess Who's Jewish—How encyclopedic is your knowledge of Jewish performers and celebrities? Test yourself by guessing the Jew in these pairs:

(a) Jenna Elfman or (b) Michael Bolton
(c) Joey Ramone or (d) Chris Klein
(e) Judd Nelson or (f) Joy Behar

You'll find the answers below.

Mitzvah Project—"Whether you're preparing for your Bar or Bat Mitzvah or at any time in your life, Mitzvah Project will guide you through identifying interests, goals, and actions to plan and implement a project that will make a difference and inspire good deeds across the world." [http://bit.ly/happ62]

iBirkat—Did you have a good meal? Then it's time to say Birkat Hamazon. This app has variations for Ashkenazi, Sephardic, Oriental and Arizal communities. [http://bit.ly/happ64]

When I did my first roundup of Jewish apps for the iPhone earlier this year, I got feedback from Palm and Blackberry users who also wanted to know about Jewish apps for their devices. The truth is that app development for the iPhone (over 225,000) dwarfs the others (with Palm at 3,000 and Blackberry at 7,000). But that doesn't mean you need to go without.

The best place to look for Jewish software for your Palm, is PilotYid.com. Ari Engel has done a masterful job in scouring the web for Palm apps that you can download. [http://bit.ly/happ65] Blackberry users can download classic texts onto your Blackberry include the Chumash, Tehillim, the entire weekday Siddur and guides to the Jewish Festivals. [http://bit.ly/happ66]

As for the iPad, since its release in April, over 10,000 apps have been created. When the time is right, I'll review Jewish and Israeli apps available for that device. ■

Mark Mietkiewicz is a Toronto-based Web site producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com. .

(Answers to Guess Who's Jewish: b, c, e)

Soviets, continued from page 27

from the many activists I interviewed for the book: They did not want their children to ask the same question of them that they had asked their parents: What had they done to help Jews during the war?

As a result, the movement acted as a sort of catalyst. By cleansing the conscience, it allowed these Jews to be assertive. It emboldened them to act with a confidence they had never before exhibited on American soil.

Never was this truer than during the fight for the Jackson-Vanik amendment from 1972 to 1975. The Jewish community went up against the president—and won. They wanted Richard Nixon and Henry Kissinger to temper their pursuit of detente and make any improved trade relationship with the Soviets contingent on freer emigration.

Here, too, the Holocaust was not far away. The amendment was inspired by a new tax the Soviets wanted to levy on departing emigrants: They would have to pay back the state for their education.

An editorial cartoon in the Los Angeles Times captured the feeling this tax inspired by showing a caricature of two almost identical prisoners: The first held out an arm tattooed with a number from a concentration camp and was captioned "Germany, 1936'; the second had the same tattooed arm and was captioned "Russia, 1972." The difference was the numbers on the second arm had a dollar sign in front of it.

American Jews made this guilt productive. The Soviet Jewry movement became as much about saving themselves as it was about saving this far-off community of Jews.

When I started working on the book, I was drawn by a need to understand the world after the war. My grandparents all survived death camps and lost much of their families. And yet, by the time I knew them, they had raised families and were happy, well-adjusted people.

As curious as I was about what happened to them in those camps, I also wanted to understand what went into this transformation. The same was true on a much larger scale. How did American Jews scrub out that terrible stain?

The answer, it seems, was contained in the Soviet Jewry movement. Here Jews were able to work out those feelings, answer Heschel's lament.

A few months before his speech in 1963, a reporter from the Yiddish newspaper the Day-Morning Journal asked Heschel where he had been in 1943. He answered mournfully that he had just arrived in America, did not speak the language well and commanded no attention from the Jewish leadership.

Still, he said, "This does not mean that I consider myself innocent. I am very guilty. I have no rest."

If not for him, then for the next generation, Soviet Jewry offered that rest. ■

Gal Beckerman is a writer at the Forward *and the author of* When They Come for Us, We'll Be Gone: The Epic Struggle to Save Soviet Jewry, *in bookstores September 23.*

Vitals

Mazel tov

Robin Galler on her bat mitzvah, September 4.
Stephen Brandell on his bar mitzvah, September 11.
Tamar Nemeth on her bat mitzvah, September 25.
Michaela Kass on her bat mitzvah, September 25.
Sheri and Allyn Kantor, on the birth of their grandson, Joseph Stephen Holtzman, son of Stephanie Kantor Holtzman and Jeff Holtzman, June 25.
Johanna and Marc Bleckman on the birth of their son, Eben Tobias Bleckman, July 20.
Robert Silbergleit and Catherine Zudak, on the birth of their son, Jay Zachariah Silbergleit, July 30.
Paul Straka and Amy Janowicz on the birth of their daughter, Anna Janowicz Straka, granddaughter of Sylvia and Sherman Funk, August 6
Elliot Eisenberg on the marriage of his son, Charles, to Leah Myers.

Condolences

Barb Merlos on the death of her mother, Sherrel Shoher, June 25.
Lynn Heumann on the death of her mother, Judith Desenberg, July 1.
Mitchell Rycus on the death of his sister, Adele Schechter.
Hannah Smotrich on the death of her father, David Smotrich.
Gary Freed on the death of his mother, Shirley Freed.
Lois Levinson on the death of her husband, Harold Levinson.

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Main Event, continued from page 1

Other highlights of this year's program include a musical tribute to Daniel Pearl by Maestro Arie Lipsky of the Ann Arbor Symphony Orchestra and the presentation of the Spirit of the Federation Award to former Federation and Jewish Community Center President Laurence N. Smith. Smith is also a former vice-president of EMU.

Dr. Philip and Nancy Margolis and Drs. Herb and Stefanie Aronow will co-chair the event. The Pre-Glow Dinner for major donors prior to the Main Event will be hosted by Dr. Bruce Friedman and Hillary Murt. The event is once again generously underwritten by a grant from the Ford Motor Company Fund.

Attendance at the Main Event is open to the entire community. The cost for the kosher dairy dessert reception is $36 per person/$18 for students plus a minimum donation of $100 per family to the Federation 2011 Annual Campaign. For more information, and to register, contact Cindy Adams at 677-0100, email cindy@jewishannarbor.org, or sign up online at the Federation website, www.jewishannarbor.org. ■

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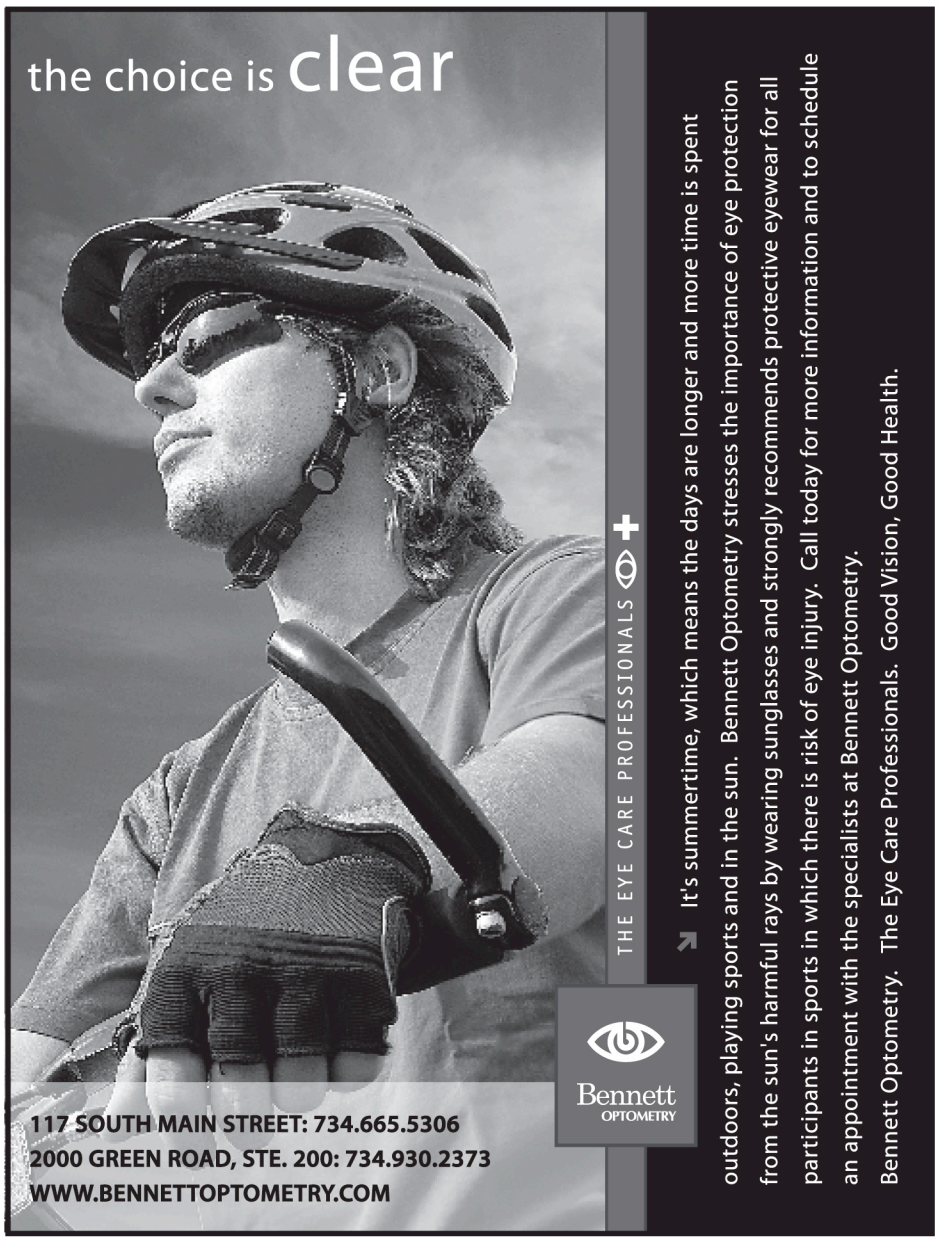

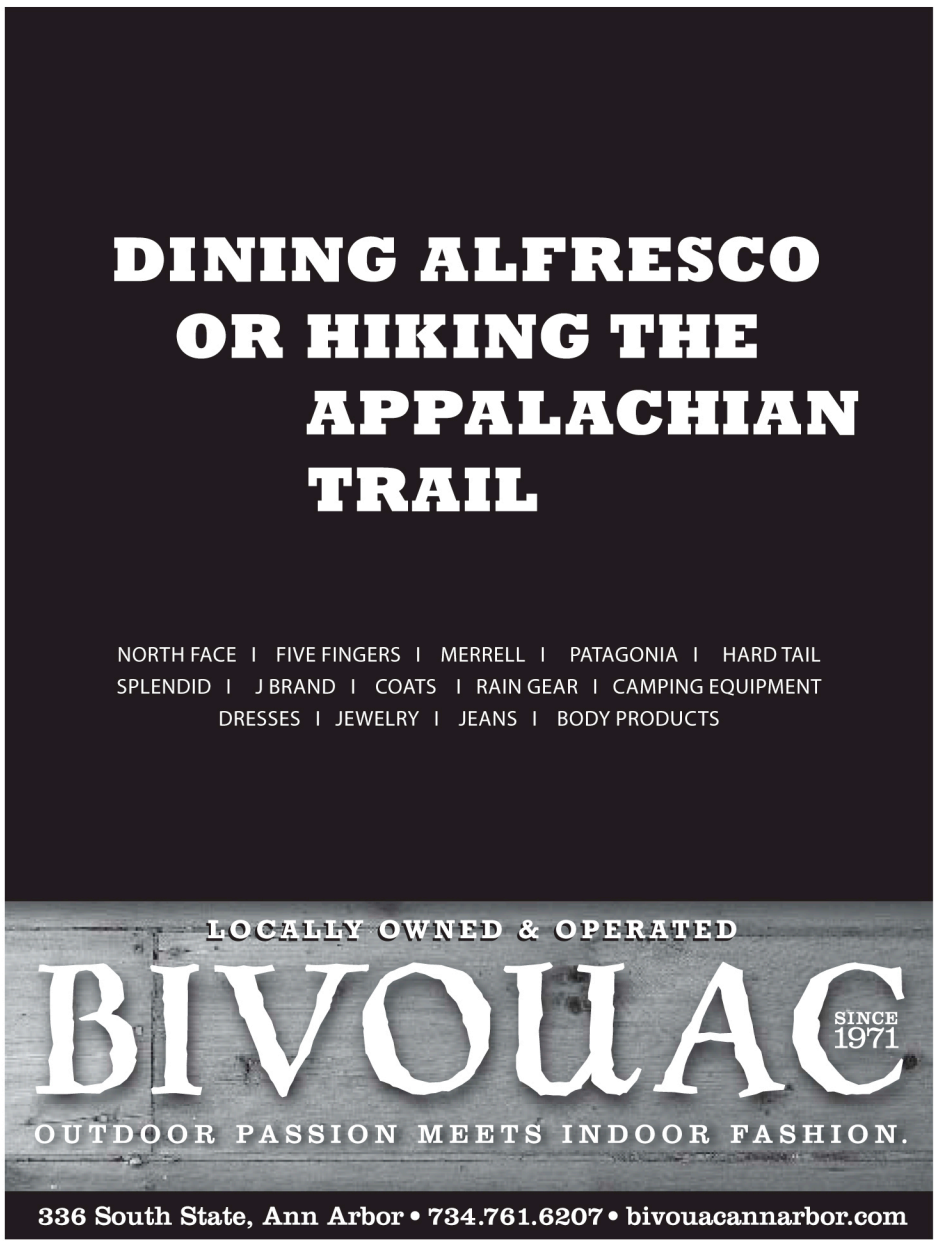

SEPTEMBER

ums 10|11
132nd SEASON

Susurrus
A Fire Exit Production
Written, directed, and conceived by **David Leddy**

September 9 – October 3
MATTHAEI BOTANICAL GARDENS

The season opens with a unique and intimate theatrical experience in the Matthaei Botanical Gardens. This stroll through nature includes a narrative on an iPod that weaves together snippets about opera, memorial benches, and botany, in a mournful and poignant story of love and loss loosely based on Benjamin Britten and W.H. Auden's collaboration on Britten's opera, *A Midsummer Night's Dream*. Recommended for ages 16 and up. Contains adult content.

MEDIA PARTNERS **BETWEEN THE LINES, MICHIGAN RADIO 91.7 FM,** AND **WEMU 89.1 FM.**

The List
Rosanne Cash

Saturday, September 25 | 8 PM
HILL AUDITORIUM

Rosanne Cash lends her unique, sophisticated perspective to selections from her father Johnny Cash's list of "100 Essential Country Songs," embracing her heritage with selections that have shaped who she is as an artist.

SPONSORED BY University of Michigan Health System

MEDIA PARTNERS **WEMU 89. FM, METRO TIMES,** AND **ANN ARBOR'S 107ONE.**

The Route to the New World: From Spain to Mexico
La Capella Reial de Catalunya with **Hesperion XXI** and **Tembembe Ensamble Continuo**
Jordi Savall music director

Thursday, September 30 | 8 PM
ST. FRANCIS OF ASSISI CATHOLIC CHURCH

This concert, conceived by early music superstar Jordi Savall, traces the movement of music from Spain to the New World, bringing together ensembles from Spain and Mexico, and fusing Hispanic baroque and guitar music with contemporary *jarocho* and *huasteco* traditions.

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